THE CANADIAN JEWISH REVIEW

A Weekly Newspaper for the Jewish Home

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Goebbels Blames Jews For War

WARNS AGAINST SYMPATHY

One of the most vitriolic attacks against the Jews that have appeared in the German press was in Das Reich from the pen of Dr. Goebbels.

While admitting by implication that the order compelling Jews of the Reich to wear the Magen David, instead of inflaming the people against the Jews, has created a wave of sympathy for them, Dr. Goebbels repeats the familiar allegation that the Jews are responsible for the war and for its continuation. The death of every killed German soldier is on their heads, Goebbels says, and he exhorts the German people to treat them as enemies seeking the destruction of the German people.

Goebbels's attack on the Jews coincided with the appearance in other German newspapers, including the Voelkischer Beobachter, of similar attacks on Jews. There is a striking similarity between these articles, all of which stress that the appearance of Jews wearing the Magen David came as a shock to the inhabitants of Berlin, who never imagined that there were so many Jews still among them, and yet, illogically, accuse German Jews of seeking to conceal their badges. Every Jew, Goebbels complains, can find "a stupid, senseless 'Goy' ready to say, 'My Jew is a good Jew.'"

The keynote of the new campaign is a statement of Goebbels that "In the midst of this historic struggle every Jew is our enemy, whether he vegetates in the Polish ghetto, or carries on his parasitic existence in Berlin or Hamburg, or blows the war trumpets in New York or Washington. All Jews belong by birth and by race to an international conspiracy against National Socialist Germany."

The Nazi propaganda chief urged all Germans to boycott the Jews and "refuse to be taken in by them."

"If the Jews talk in public, they must be made to keep silent," said

(Continued on Page Two)

FRENCH CONCERNS PASS FROM JEWISH HANDS

Publication of a list of forty-three Jewish concerns in Paris, announcing the removal of the provisional managers appointed to direct them, implied that these companies had been sold to non-Jewish owners and the temporary directors thus retired.

Included in the list are some large business houses of Paris such as Brunswick furs, Cecil shoes, La Cour Batave, one of the select department stores; Grand Maison furniture store of the Boulevard de Sebastopol and Hundred Thousand Shirts, one of the largest men's furnishing houses.

Under a recent decree, proceeds from sale of Jewish property after paying a 10 per cent tax for the benefit of impoverished Jews, goes into a bank in the name of the owner. The French Government has received the task of collecting a fine of 1,000,000,000 francs imposed on the Jewish community as part of the reprisals for aggressions against troops of occupation.

All Canadians Honor A Great Empire Leader

Winston Churchill, Prime Minister Of Great Britain

Delayed Reports Reveal Rumanian Terror

A Jerusalem report said that all the male members of the Jewish community of Jassy, as well as many Jewish women, were rounded up by German and Rumanian soldiers and slaughtered with machine-gun fire. About 7,800 are reported to have been killed in this way.

Several hundred Jews were deported in sealed goods trucks. When, after several days' journey without food, water and air, the trucks arrived at their destination in Bessarabia, 182 persons were found dead, while the appearance of the survivors, who were mostly demented, was even more terrible than that of the deceased.

Similar outrages have occurred in other towns. Thousands of Jews are gradually dying in Rumanian concentration camps where conditions are worse than even in the notorious German camps. In one of the Rumanian camps where there were 400 Jews, only forty survived after a month's confinement.

Anti-Jewish disturbances occurred in the Jewish quarter of Bucharest, and various towns in the Rumanian zone of Transylvania, in connection with the "plebiscite" organised by the puppet Premier, General Antonescu, to test public opinion on his pro-Nazi policy. In Alba Julia and Timi-

(Continued on Page Eight)

JDC Effects Dramatic Rescue Of Refugees

Another dramatic rescue through the efforts of the Joint Distribution Committee of refugees trapped in Europe and Africa was consummated with the arrival of the SS Serpa Pinto with 118 passengers at New York.

The Serpa Pinto sailed from Lisbon on November 17 with 172 people on board. She left Casablanca on November 20, having picked up 489 additional refugees there, making a total of 661 passengers. On December 12 she arrived in Havana to debark 125 passengers. On the eighth she put in at San Domingo, disembarking 142 people, and on December 17 she stopped at Vera Cruz, Mexico, to debark 276 people.

Since the beginning of the summer the Joint Distribution Committee, major American agency for the relief and rehabilitation of Jewish war victims and refugees throughout the world, has been carrying on a high-speed rescue operation to bring from the Old World more than 7,000 persons, who otherwise might have been unable to emigrate. The refugees possessed visas for the United States or Latin American countries, but had no immediate prospect of obtaining a berth on the crowded ships going overseas. To avert the danger of their being trapped by the expiration of their visas, and to assure them equitable

(Continued on Page Two)

Weizmann Statement Expressed "Disappointment And Frustration" Over Jewish Army Project

The following statement, by Dr. Chaim Weizmann, president of the Jewish Agency for Palestine, issued to the British Press by the Jewish Agency for Palestine, explains why there is no Jewish army.

"In the war against Hitler," said Dr. Weizmann, "the Jewish nation claims a place among the fighters in the forefront, and moreover, its right to fight under its own name and flag.

"The Twenty-first Zionist Congress, which met at Geneva in August, 1939, commissioned me to express to the British Government our desire to co-operate. I did so in a letter to Mr. Chamberlain dated August 29. I received a courteous but non-committal reply. We had to fight a political battle before Palestinian Jews were permitted to bear arms; and the battle is not over even now.

"There are two aspects to the Jewish war effort; in Palestine and the Middle East, and beyond. With regard to Palestine we have from the beginning pressed for the recruitment of the maximum number of Jews in Jewish units within the British Army, both for the defence of the country and in support of the British Forces in the Middle East. We further offered a Jewish Division to be formed in the West for service wherever required, consisting of Jewish volunteers from all free countries with a leavening of Palestinian Jews.

"Mobilization of Jews in Palestine became a most vital and urgent question when, in June, 1940, Italy entered the war and still more so after the Germans reached the Eastern Mediterranean in force, in the spring of this year. The Palestinian Jews are prepared to die fighting, but not willing to let themselves be slaughtered like sheep in a shambles—co-operation is an offer, but self-defence is a claim. Certain steps for local defence have been taken by the Government, and this is the most satisfactory point of my report.

"I pass to the enlistment of Palestinian Jews for military service in the Middle East. At first the main thing offered by H.M. Government was service in two mixed 'Palestinian' units of the Pioneers, who are non-combatants. But this was not what the Jews asked for. When at last it was decided to enlist Palestinians for combatant service, numerical parity between Jews and Arabs was insisted upon. And as the keenness of the Palestinian Arabs was not equal to the occasion, this rule restricted Jewish numbers to a mere fraction of what the total would otherwise have been. Since the parity rule has been relaxed new Jewish companies have been added to The Buffs. Together with more than 1,500 in the R.A.F. Ground Forces, and various auxiliary units, the Palestinian Jews have supplied by now some 10,000 men to the British Forces, and recruitment continues.

"There is, however, one supremely important aspect on which, so far, we have been refused any satisfaction. Like all nations, the Jews desire to serve under their own national name and flag, doing honour to their national badge, the Shield of David, which the Nazis try to convert into a mark of shame. But the name of 'Jew' seems to be shunned as much by those who accept our services as it is flaunted by our enemies. The Palestinian Jews have done honourable service in France, Libya, Eritrea, Abyssinia, Greece, Crete, and Syria. But have any of us ever been allowed the pleasure of seeing their service acknowledged? At the utmost some mention is made of 'Palestinians,' so that the public does not know whether these are Jews or Arabs.

"I now pass to my last chapter. Here I have nothing to record except disappointment and frustration. For a long time past there has been a pressing demand among all the free Jewries of the world for a Jewish Fighting Force in which any Jew could enlist as a Jew, for service with the British Forces, fighting under the name and flag of his race. All this time the Executive of the Jewish Agency has preserved silence. But this was not the silence of indifference or inaction.

"On December 1, 1939, I made, on behalf of the Agency, an offer of a Jewish Division for service wherever required. But under the

(Continued on Page Two)

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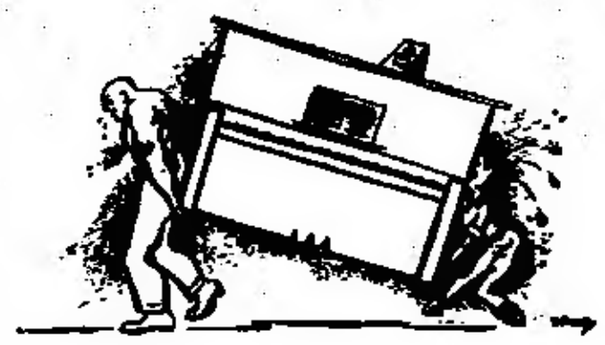

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Social Notes—Montreal

Mrs. A. J. Walker and Misses Barbara and Anne Walker, Westmount Avenue, are visiting relatives in New York.

Mrs. F. Felsenthal, of Prince Rupert, Sask., is visiting her sister, Mrs. Betty Meyer, Sherbrooke Street West.

Mrs. Flora Finegold, of San Francisco, California, is visiting Mrs. Felix Lewis, Roslyn Avenue.

Mortimer and Frank Levee, of Toronto, are visiting their parents, Mr. and Mrs. J. P. Levee, Grosvenor Avenue.

Mrs. L. Sabler, Argyle Avenue, has returned from a visit to Vancouver, B.C.

Mr. and Mrs. A. Rudolph, Strathcona Avenue, are spending the winter in Florida.

Mrs. Lyon Cohen, Sherbrooke Street West, has left for Miami Beach to spend the winter.

Mr. and Mrs. S. Cowan and daughter, Ralph, Victoria Avenue, are spending the holidays at the Laurentian Mountains.

Miss Betty Mendelssohn, who is attending the School for Social Workers in Chicago, is visiting her parents, Mr. and Mrs. Samuel Mendelssohn, Mountain Avenue.

Miss Beth Tannenbaum, Sherbrooke Street West, is spending the holidays in the Laurentian Mountains.

Mrs. G. Fischel, Sherbrooke Street West, is visiting her son and daughter-in-law, Mr. and Mrs. Victor Fischel, of New York, who are celebrating their fifteenth wedding anniversary.

Mr. and Mrs. M. Kirsch and family, Douglas Avenue, are spending the holidays at Morin Heights.

Bert Frank, Kitchener Avenue, is spending the holidays in the Laurentian Mountains.

Mrs. Abe Bronfman, Westmount Avenue, has returned from Hamilton, and from Toronto where she visited Mrs. Frank Stein.

Miss Doris Kert, Redfern Avenue, is visiting Mr. and Mrs. Lawrence Kert in Toronto.

Miss Adele Rayman, of New York, has returned home after visiting her brother-in-law and sister, Mr. and Mrs. Samuel Hart, Cote des Neiges Road.

Mr. and Mrs. Alfred Miller, of Toronto, who visited their parents, Dr. and Mrs. A. Bercovitch, McGregor Avenue, and Mr. and Mrs. Samuel David Miller, Maplewood Avenue, and also friends, have returned home.

Miss Minda Bronfman, Belvedere Road, is visiting relatives and friends in New York.

Mrs. M. Katz, St. Catherine Street West, has returned from Boston and New York.

Miss Mildred Solomon, Grosvenor Avenue, entertained at luncheon.

Mrs. Max Ship, Dorchester Street West, entertained at a cocktail party on New Year's day.

Mrs. Arthur Salmson, Prince Albert Avenue, gave a tea in honor of Mrs. Lee Samuels, of Chicago, and Mrs. F. Felsenthal, of Prince Rupert, Sask.

Miss Anita Hart, of Forrest Hills, L.I., is visiting Miss Kathleen Regal, Queen Mary Road.

Miss Dorothy Lapedis, Brodeur Avenue, went to Boston for the holidays to be the guest of her uncle and aunt, Mr. and Mrs. A. L. Shitsky, of Roxbury, Mass.

Dr. and Mrs. David Hall, Maroll Avenue, spent a few days in the Laurentian Mountains.

Mrs. Irving Smith and family, Vendome Avenue, are spending the holidays in Ste. Agathe.

Miss Sybil Epstein, Vendome Avenue, is spending the holidays in Ste. Agathe.

Mrs. S. Koenig and son, Morton, Marcil Avenue, are visiting in New York.

Miss Brenda Joseph, Queen Mary Road, is visiting Mr. and Mrs. J. Rubin at their cottage in the Laurentian Mountains.

Miss Lottie Rabinovitch, of New York, visited her parents, Mr. and Mrs. S. Rabinovitch, Grey Avenue.

Mr. and Mrs. Gabriel Danziger and son, Robert, Cote St. Luc Road, are spending the holidays at Four Seasons' Lodge, Ste. Agathe.

Milton Ceer and son, Edward, Grovehill Place, are visiting the former's mother, Mrs. M. Ceer, in New York.

Mrs. B. Cohen, of Sherbrooke, Quebec, is visiting her son-in-law and daughter, Mr. and Mrs. Charles Goldstein, Decarie Boulevard.

Mrs. Louis Wynston and daughter, Gloria, of Toronto, are visiting Mr. and Mrs. A. Mendelsohn, Vendome Avenue.

Mrs. Lee Samuels, of Chicago, is visiting her brother-in-law and sister, Mr. and Mrs. David Kert, Snowdon Avenue.

Miss Anne Shapiro, Addington Avenue, is spending a few days at the family country home in Val Morin.

Mrs. M. De Vries, of New York, is visiting Mr. and Mrs. E. Regal, Queen Mary Road.

Mr. and Mrs. Sylvan Leff, of Albany, N.Y., are visiting the latter's father, D. H. Shapiro, Addington Avenue.

Mr. and Mrs. M. Loeb, of Ottawa, are visiting the latter's brother-in-law and sister, Mr. and Mrs. I. Brodie, Hartland Avenue.

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WEIZMANN STATEMENT EXPRESSED "DISAPPOINTMENT AND FRUSTRATION" OVER JEWISH ARMY PROJECT

(Continued from Page One)

Chamberlain - MacDonald regime nothing could come of it. In the summer of 1940, under the new Government, our offer was pressed once more, and in a more detailed form. In September, 1940, it received the explicit approval of H.M. Government. Discussion of detail and preparations for carrying out the scheme followed, and reached a point at which none of us in the Agency doubted that the Jewish Fighting Force would shortly come into being. Naturally we could not join in a public agitation for something for which we held a definite promise.

"Then, like a bolt from the blue, came a letter from the Colonial Secretary on March 4, informing us that owing to lack of shipping the project must be put off for six months, but might be reconsidered again in four months. To this was added an emphatic assurance that this postponement was in no sense a reversal of the previous decision in favour of our proposal.

"The original scheme was to bring the recruits for the Jewish Fighting Force to England for training, and while the framework was to be supplied by Jews resident in the Middle Eastern campaigns, we counted on obtaining the bulk of our recruits from across the Atlantic. Even before the postponement of March 4 the difficulties of the shipping position were apparent, and therefore the idea of training part, or the whole, of the Force in the West Indies or Canada was discussed. This necessity had become even more obvious when we raised the question once more towards the end of the six-months period.

"On August 28, however, I received a further letter from Lord Moyne informing me that because of new technical difficulties the matter of the Jewish contingent would have to continue in cold storage for the present, but proposing again to consider the question in three months' time. I now felt that the moment would never come when there were no technical difficulties, and I pressed for a definite decision. On October 15 I received an answer from the Colonial Secretary which in substance goes back on the promise of September, 1940, and the reassurance of March, 1941.

"I have given you the broad outlines of the work and the endeavours of the Jewish Agency, and the disappointments which they have suffered. We Jews are being penalised for our loyalty and devotion. There is obviously the feeling that we require no encouragement, and we are refused the rights of every nation to its name and flag. It is bitter for me to have to say this. But we do not lose hope, and do we recognize our duty as a Jewish [illegible] And even now I say, addressing myself especially to the Palestinian Jews: Enlist in ever growing numbers! Work and fight, even if nameless! You are working and fighting for a great cause. And whatever others may do to us, we must not default in our duty to the common cause."

Former Montrealer To Lecture In Detroit

A leading contemporary anthropologist and psychologist, Prof. Otto Klineberg, son of Mr. and Mrs. L. Klineberg, of Grosvenor Avenue, Montreal, will open the Jewish Community Centre lecture series in Detroit, Mich., on January 6.

Long recognized for his original contributions and extensive research in the field of racial problems, Prof. Klineberg's projects have taken him to France, Germany, Italy, Mexico and China. He has served as research associate in anthropology with Prof. Franz Boas in a preparation of a study of the American Indians and Negroes.

A former teacher of anthropology at Sarah Lawrence College, Prof. Klineberg has been a member of the department of psychology of Columbia University since 1931. He is the author of several monographs in racial psychology. Prof. Klineberg is a regular contributor to the major scientific journals of the day, as well as to the Encyclopedia of Social Sciences. For several years he served as director of the Institute of International relations under the auspices of the American Friends Service Committee.

Other lectures in the series will be Joseph Schlossberg, publicist, educator, and labor leader; Prof. Salo W. Baron, noted scholar, author, lecturer and historian; Dr. Maurice Perlzweig, who heads the political department of the World Jewish Congress; Dr. Max Gottschalk, political-scientist and research worker, formerly president of the Brussels Refugee Committee and research professor of Brussels University.

JDC EFFECTS DRAMATIC RESCUE OF REFUGEES

(Continued from Page One)

passage rates, the J.D.C. arranged for ships to pick them up.

The people who boarded the ship at Casablanca had been trapped in unoccupied France because they could not get transit visas through Spain to travel to Lisbon to board ship. The J.D.C. arranged for them to cross the Mediterranean to Casablanca, where they were picked up by the Serpa Pinto.

GOEBBELS BLAMES JEWS FOR WAR

(Continued from Page One)

Goebbels, "not only because they are always wrong but because they have no rights in the community. Since Jews are responsible for the war, there is no injustice in the treatment they receive; they deserve it."

The noteworthy aspect of the article is the way in which Dr. Goebbels goes out of his way to reply to criticisms of the German government's anti-Semitic policy. He issues a warning that Germans should not sympathize with "old, harmless people," pointing out that "this woman on the street might have a nephew in New York who drew up the plan to sterilize the German nation, or have relations named Horwitz, Morgenthau, or Untermeyer, who are [illegible] American soldier may kill the son of the person wasting his sympathy on an old Jewess."

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Social Notes—Montreal

Mr. and Mrs. T. Glickman, Sherbrooke Street West, will be "at home" on the occasion of their golden wedding anniversary on Saturday, January 10th, 5.30-10, in the Shaar Hashomayim Assembly Hall. No cards have been sent out.

Out-of-town guests at the wedding of Miss Dorothy Fraid to Lieutenant Allan Blank were Mr. and Mrs. Frank Blank, of Jamaica, L.I.; Mr. and Mrs. Max Mandel, of Brighton, L.I., Dr. Joseph Blank, of Belmont, Mass.; Mrs. Tessie H. Flaum, Henry E. Pine, and Dr. Ben. Bolser, of New York.

Mr. and Mrs. Elliot Lozoff, of Ste. Agathe, are visiting Mr. and Mrs. David Gillman, Victoria Avenue.

Miss Mona Nemtin, Decarie Boulevard, is spending the holidays in Ste. Agathe.

Mr. and Mrs. Joseph Vineberg, Queen Mary Road, are occupying a cottage in the Laurentian Mountains for the holiday season.

Mr. and Mrs. Nathaniel Levy, Cote St. Luc Road, are spending the holidays at Lac Brule.

Mr. and Mrs. H. Shiller, Aberdeen Avenue, are spending the holidays at Lac Brule.

Mr. and Mrs. M. Chorney, Grovehill Place, are spending the holidays at Lac Brule.

Mr. and Mrs. M. Lupovich, Lajoie Avenue, are spending the holidays at Four Seasons' Lodge, Ste. Agathe.

Miss Zelda Rabinowitz, Hutchison Street, has returned after a month's stay in New York with her uncle and aunt, Mr. and Mrs. Fred Nash, of Brooklyn.

Leo Guttman, who is stationed at St. Thomas with the R.C.A.F., visited his parents, Mr. and Mrs. L. Guttman, 4229 Esplanade Avenue, for the holidays.

Miss Edith Rost, Stuart Avenue, spent a few days at Lachute, Quebec.

Mr. and Mrs. Jack Lester and children, Ruth and Hershel, of Three Rivers, Quebec, are visiting the latter's parents, Mr. and Mrs. L. Guttman, 4229 Esplanade Avenue. Mrs. Lester and children will remain for two weeks.

Miss Corinne Shane, of Halifax, N.S., spent the holidays with her uncle and aunt, Mr. and Mrs. Louis Nelson, Lajoie Avenue.

Miss Lois Shane, of Halifax, N.S., spent the holidays with her uncle and aunt, Mr. and Mrs. B. Silverman, Champagneur Avenue.

Julius Brodie, who is attending the University in Oklahoma, is spending the holidays with his parents, Mr. and Mrs. I. Brodie, Hartland Avenue, and was a guest at the wedding of Miss Celia Isaacs to Morton Cohen.

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• MONTREAL MEETINGS •

• Dr. Lyon P. Strean is in Baltimore and will present a paper at the Johns Hopkins School of Medicine in connection with the annual meeting of the Society of American Bacteriologists.

News for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. Items that do appear in daily papers before the Review goes to press will be omitted.

• **Hebrew Consumptive Aid Association** cash bazaar to be held at the Talmud Torah, January 7th, has as hostesses: Mesdames J. Isaen, A. Sheinman, H. Shuster, M. H. Axelrad, M. Bernstein, J. R. Bogarte, T. Satshaw, J. Becker, S. Bordo, H. Chenoy, B. Cleman, S. Caplan, M. Cohen, C. Fish, B. Isenberg, J. Gillets, M. Gillets, T. Jacobs, E. Grossman, S. Kletsky, J. Lightstone, A. Lapin, D. Lapin, M. Mackarovsky, M. Mallek, A. Polansky, A. Potechin, I. Potechin, B. Rishikof, D. Speisman, S. Payne, R. Wexler, H. Weintraub, Mrs. H. Zrill.

• **United Talmud Torahs:** Campaign convenor of zones is Louis Herman; control chairmen: Leo. Bavitch, Harry Beaner, Samuel Black, Jack Brodie, O. Chazan, E. Cosman, R. Cummings, Al. Gold, D. Goodman, Samuel Jason, A. Lang, L. L. Malinoff, B. Streicker, I. L. Tolzess, M. L. Zifkin. Objective is $68,500.00. Advisory Committee: Rabbi Charles Bender, P. Bercovitch, K.C., M.P., Rabbi Julius Berger, Allan Bronfman, Samuel Bronfman, Rabbi H. Cohen, T. Glickman, Isaac Gold, Maurice Hart, M.L.A., H. E. Herschorn, A. H. Jacoby, J. Kelert, Sol. Kellert, J. Levinson, Jr., B. Levitt, Hiram Levy, Rabbi E. M. Levy, Louis Solomon, M. M. Sperber, K.C., Rabbi H. J. Stern, Rabbi M. J. Wachtfogel, Rabbi I. Weinblatt, H. Wolofsky. Campaign chairman is Lazarus Phillips; vice-chairman, Irving Riddell. At a meeting of fathers of pupils, Leon Crestohl and H. Sivak were co-chairmen. Temporary steering committee: J. Deitcher, J. Engel, H. Naimer, L. Crestohl, H. Sivak, J. Cohen, B. Goldstein, H. S. Wexler, I. Meirovitch, W. Bialik.

• **Jewish Laurentian Fresh Air Camp:** Mrs. Samuel Leopold was re-elected president for the fourteenth consecutive year. To commemorate her thirteenth year, Mrs. J. N. Neumann, honorary vice-president, presented her with thirteen roses, and Mrs. J. Kushner, the treasurer, with a gift of a curio. Mrs. Leopold said that many wives and families of men in the overseas forces were among the 300 who benefited by a vacation last summer at the camp at Lac L'Achigan. She told of war work with the Red Cross, comfort boxes sent overseas, and aid to all patriotic efforts, and extolled the work of the Laurentian Camp Juniors, under the presidency of Mrs. Lee Kolber. Mrs. J. Rosenstein was camp supervisor; Dr. I. Rachunsl, medical officer; Mrs. P. Sambad, head councillor, Mrs. J. Kushner, treasurer, and Mrs. I. Moscovitch, corresponding secretary, reported. Before tea, children from the camp sang and danced. Mrs. Gershon Levi read a Chanukah story by Sholem Aleichem. New board: Mesdames P. Glickman, L. Kilneberg, J. N. Neumann, B. Aaron, Joseph Cohen, Moe Kolber, J. L. Adelstien, S. Greenford, I. Namerow, L. Elkin, J. Kushner, E. Solomon, Miss Jennie Erdrich, Mesdames J. Rosenstein, I. Spector, B. Cahana, S. Greenford, Arthur Finestone, Charles Leibman, H. Gertler, J. Kellert, D. Davis. Advisory: Peter Bercovitch, K.C., M.P.; Joseph Cohen, K.C.; Harry Bronfman, Dr. Simon Kirsch, Reuben Spector, Jack Zaitlin, Isadore Namerow, and Mesdames Harry Bronfman, Abe Bronfman, Joseph Levinson. Board members: Mesdames L. Abbey, N. Adelman, H. April, H. Bazar, S. Bazar, J. M. Bernstein, J. A. Besner, B. Cahana, H. Deckelbaum, B. Ellison, H. Feldman, A. Finestone, J. Flanders, R. Friedman, H. Gertler, R. F. Gold, L. Goodman, S. Isaacs, I. A. Kaufman, H. Leopold, M. Leopold, H. Levine, M. Lupovich, S. Lupovich, P. Merson, E. Neumann, L. H. Robitlek, H. Rosenbaum, J. Rosen, R. Rudge, H. Shiller, M. Schachtel, George Solomon, S. Schneiderman, I. Spector, M. Usher, J. Wasserman, L. Wolfe, J. Zaitlin, S. Kalman, S. Kirsch, Lee. Phillips, Lee Kolber, J. Freedman, H. Wolfe, N. Morris, David Borenstein, J. Golden, I. Levinoff, S. Ogulnick, H. Schwartz, George J. Strean, Sarah Seigler, Ida Halperin, M. Levy. Special donors: Mesdames I. Bald, Samuel Bronfman, Abe Bronfman, Harry Bronfman, Allan Bronfman, Sr., Allan Bronfman Jr., L. Deitcher, C. Faerman, M. Gross, J. Levinson Sr., T. Glickman, J. Kaufman, N. Lande, I. Moscovitch, A. Raginsky Sr., D. Weissman, E. Solomon, S. P. Myers, H. Tarshis, W. Rothman, S. Leavitt, H. M. Meyer, H. Friefeld, J. Elkin, Charles Lehman, J. L. Adelstein, Charles Rothman, M. Greenblatt, J. Solomon, Isadore Namerow, Moe Feldman.

• **Hadassah:** Chapters meeting Monday, January 5th, at 2.30 p.m., are: Young Ladies Zionist at the home of Mrs. H. Singer, 3520 McTavish Avenue; Rachel Levinson at the home of Mrs. H. Silverman, 3220 Victoria Avenue, bridge and tea. Chapters meeting Tuesday, January 6th, at 8.30 p.m.: Emos Israel at the home of Mrs. J. Schwartz, 337 Edward Charles, friends invited; Mrs. J. Schwartz is convenor of tickets for dinner bridge and mah jong in aid of the Uusishkin fund: Judith at the home of Mrs. J. Liberman, 3658 Drolet Street; Mrs. K. Geffin, 859 Dollard Avenue will entertain her chapter at a tea January 5th., guest speaker, Mrs. A. Raginsky, Sr., president of Dominion Hadassah.

• **Temple Emanu-El:** Dr. Harry J. Stern, Rabbi, will speak Friday, January 2nd, at 8:15 p.m., on "The World We Want To Live In". Saturday, January 3rd, at 11:30, sermonette. Prayers of Intercession. Annual interfaith service, Friday, January 9th, Captain Rev. Dr. T. W. Jones, of Calvary United Church, guest preacher. Dr. Stern will preside. On Tuesday, January 6th at 9 p.m., Josef Berljawsky, violinist, will address the Young People's Society. Mid-winter dance, Saturday, January 17th, has as convenors: George Rauch, David Shefler, Murray Bornstein, Sol. Ein, Miss Ruth Hollinger, Miss Grace Bernstein, Mrs. Arthur Frenes. Annual congregational Bazaar, January 20th and 21st, is in charge of Mesdames A. Simon, Harry Wolfe, W. N. Caris, M. Silverstein, J. N. Neumann, J. Lewinson, Joseph Kruger, J. A. Rostan, M. Margolick, J. Freedman, D. R. Miller, Mark Garfinkle, S. Cohn, Emil Regal, G. Hollinger, A. S. Jacobs, R. G. Fischel, P. Silverstein, H. Stern, H. W. Robinson, G. Segal, Norman Genser, G. Davis, S. Sick, H. R. Lewis, R. B. Kramer, C. C. Gray, A. J. Walker, J. P. Levee, M. Goldberg, M. Kert, F. Beck, M. Goldenberg, L. U. Michael, D. G. Jacoby, S. Paperman, B. Mortimer, Maurice Garfinkle, E. T. Garfinkle, George Alexander, Arthur Frenes, M. A. Sendel, R. S. Stern, Norman M. Vines, R. Stone, Miss Constance Caris.

Dr. and Mrs. S. Ortenberg and daughter, Vita, Durocher Avenue, have returned from St. Sauveur where they spent a few days.

Mr. and Mrs. H. E. Eshenthal and family, of Brooklyn, N.Y., are visiting the latter's brother-in-law and sister, Mr. and Mrs. I. Brodie, Hartland Avenue.

Mr. and Mrs. J. Rosenoff, Solsons Avenue, entertained at an evening in honor of Captain and Mrs. H. C. Brennan. Mrs. William M. Kate poured and Mrs. H. C. Brennan cut the lors.

Mrs. Saul Reiner, St. Urbain Street, gave a tea, those present being Misses Rose Goldberg and Esther Packer, and Mesdames F. Goldberg, M. Reiner, H. Finkelstein and S. Rudowitz. Miss Goldberg poured.

Mrs. Ben. Gordon, Van Horne Avenue, entertained ten guests at tea at Eaton's in honor of Miss Jean Gordon, a bride-elect of February 15th. The honoree was presented with a three-piece toilet set.

Miss Sybil Lapin, Park Avenue, was hostess at tea to: Misses Edna Agranovitch, Dorothy Breitman, Geneviave Breitschneider, Mildred Cohen, Suzana F. Cohen, Ida Karpman, Bella Kirsch, Sadye Krainer, Beatrice Rochlin, Bella Rosenbloom, Irene Rom, and Queenie Schwartz. Miss Grace Lapin poured.

Entertaining in honor of Mrs. Jack Abramovitch formerly Miss Ethel Blumer, were: Mrs. C. Blumer, 2515 Maplewood Avenue, mother of the bride, at a tea and evening, where forty-five and eighty-five guests were present, respectively, and presentation; Mrs. I. Blumer, Brodeur Avenue, luncheon presentation; Miss Goldie Schachter, luncheon, theatre and tea presentation; Mrs. J. Belson and Mrs. H. Cummings, tea presentation at Eaton's; Misses Lila Herman, Phyllis Newman, Muriel Modell, Anita Workman, tea presentation at the Mount Royal Hotel; Miss Dorothy Goldstein and her fiance, William Berger, at supper and theatre party presentation; Mrs. S. Abramovitch, Joyce Avenue, and Mrs. M. Perl, Decarie Boulevard, linen shower at the Hungarian Tokay Restaurant; Mrs. H. Freed and Miss Mildred Bercovitch, tea; Mrs. S. Abramovitch and daughter, Ruth, Waverley Street, mother and sister of the groom, tea presentation; Misses Jacqueline Blaustein and Edith Kravits, tea presentation; Mrs. B. White, tea presentation at the Mount Royal Hotel; Misses Tibby Chawkin, Goldie Hoffer, Annie Arfin, Freda Fink, Sonia Kushner, tea presentation; Miss Esther Ramm, tea presentation; Mrs. J. Wilder, tea at the Samovar Restaurant; Miss Ida Hecht, tea presentation.

At Four Seasons' Lodge, Ste. Agathe, were: Mr. and Mrs. Jack Stewart, Roslyn Avenue; Mr. and Mrs. Charles Goldstein, Queen Mary Road; Mr. and Mrs. Morris Ginsberg, Victoria Avenue; Mr. and Mrs. Arthur Friedman and son, Arthur, Lansdowne Avenue; Mr. and Mrs. H. Rother, Hudson Avenue, who have left to spend the New Year holidays.

At Laing's Inn, Ste. Agathe, were: Mr. and Mrs. A. Crestohl, James Rapp, Albert Elliott, Charles Waller, Joseph Fineberg, Alec Fineberg, Karl Meyer, Dr. A. Leith, of Sydney, N.S., Sydney Pappleboum, Mrs. Rose Slapack, Misses Pearl Bordo, Ruth Latt, Judith Cohen, Ruth Levine.

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Six Jews were seriously injured and 18 others were slightly hurt in a pogrom which broke out at the University of Klausenberg in Hungary, a former Rumanian town known as Cluj, which recently passed into Hungarian hands. Jewish pedestrians were beaten and Jewish shops and homes were wrecked and looted.

Paul Baerwald, honorary chairman of the Joint Distribution Committee, received the degree of Doctor of Hegrew Letters, honoris causa, at the fall convocation of the Hebrew Union college.

Under Normal Conditions, The Suicide Rate Of Jews Is Lower Than That Of Other Peoples

THE REASON LIES IN THEIR FEELING OF SOLIDARITY

By Dr. Marion Winston

It is generally believed that the suicide rate among the Jewish race is lower than it is among other races. In spite of the "suicide epidemics" that we find occurring among the Jews from time to time, I think that one is justified in stating that under comparatively normal conditions, suicide among the Jews is a rare phenomenon. Such an opinion is substantiated both by the literature of the Jews and by available statistics on the subject.

In the Old Testament we find only four suicides mentioned. The first is that of Samson. This was a suicide motivated by revenge rather than by the genuine desire for death. The second suicide is that of Saul and the third that of his armour-bearer, Saul's motive being fear of disgrace. The suicide of Ahitophel is the fourth and last suicide mentioned. He hanged himself to escape the consequences of his unsuccessful treachery. There are other instances in the Old Testament which could be regarded as suicidal acts, but they are not usually considered so.

Dublin states that during the Middle Ages there were few cases among the Jews of individuals committing suicide, and that, in Europe the Jewish people showed a very low suicide mortality in the nineteenth century. According to the statistics on suicide found in Morselli's book which was translated into English in 1881, the suicide rate for Protestants was highest, for Catholics next with the Jews contributing the fewest suicides. This relationship is said to have continued until about 1890. Finding points out that in Eastern Europe also the Orthodox suicide is very rare, that in Cracow, Lemberg and Budapest, the rate among Jews was lower, and that in some cities in Russia, Galicia, and Roumania, more than ten years often pass without a single Jew taking his own life. In Prussia the Jews enjoyed the lowest suicide mortality of any religious group from 1849 to 1855. Strachan, in his book, "Suicide and Insanity," which was published in 1893, states that the Jews were never, either in the present or past times, fanatical suicides.

Dr. Stearns made a study of 167 suicides in Massachusetts and found that 77 were Protestant, 54 Catholic, and four Jews. Suicide statistics for the Borough of Manhattan taken by districts, for the years 1916 to 1920 show that, with an average suicide rate of 16 per 100,000, the district showing the lowest rates was a downtown Jewish district with a rate of eight. The suicide rate among Jews in New York where there are more than two million Jews, is considerably lower than it is for the entire population. In a study of the suicide rates for the city of New York in 1925 we find that the rate for the entire population was 15.9 per 100,000, while the rate for the Jewish population was 10.5 per 100,000.

The purpose of this article is to attempt to find an explanation for this phenomenon. The explanation that is generally advanced is the religious one which may have a twofold significance: the prevention of suicide by means of the teachings of the sacredness of life and the prevention of suicide by means of the teaching of faith.

With regard to this in general, Prenay states: "It is pretty well believed on all sides, by psychologists, sociologists, and physicians, as well as by clergymen, regardless of their own particular religious beliefs or non-beliefs, that religion is a force making against suicide." Prinay mentions several authorities: The French writer, Jacquart, regards the religious factor the most important preventative of suicide. Dr. Placzek, in an article on suicide states: "Among the strictly religious, there is the dread of punishment deterrent from self-destruction," and "I, too, can only express my conviction that religion is a factor which cannot be esteemed too highly." With regard to religious training, he states: "Without doubt, it is one of the most valuable forces in the education of a child, if in its heart, when it is still young and receptive, can be established the belief in a divine providence and the just rules of a Supreme Lord. Even if in later life the faith is lost, there still remains a certain tendency, strong enough, to resist consciously or unconsciously any temptation to take one's life." Dr. Ring states: "Once such a philosophy is implanted in his childish, unreasoning mind, it will always remain in the background of consciousness as a factor deterring him from suicide." This general point of view is held by Dr. Harry Emerson Fosdick, who believes that religion, more than any other force, has given man the thought that there is something sacred in life that must not be violated.

It is this factor of the emphasis on the sacredness of life that is usually put forward as an explanation for the low suicide rate among the Jews. Suicide is supposed to be unthinkable because to the Jew life is very sacred. Throughout the Old Testament one finds the theme of the sacredness of life. In the Talmud one finds reference to the fact that the Jew may transgress every religious commandment to save his life with the exception of three things: murder, the denial of God, and incest or other forms of prohibited sex relationships. The general opinion is, therefore, that with this emphasis on the value of life it is not strange that religious Jews have always considered suicide a deadly sin.

Throughout the history of the Jews we find evidences of this attitude towards suicide. When Josephus was urged by his men to kill himself so that they could follow his example, he said, "Self-murder is a crime most remote from the common nature of all animals, and an instance of impiety against God our Creator." To quote from the Mishnah, "Whenever a person of sane mind destroys his own life, he shall not be bothered with at all." Rabbi Ishmael says, "One chants over his body a dirge with the refrain: 'Woe be unto thee who hanged thyself.'" Thereupon Rabbi Eleazar answers: "Leave him in the clothes in which he died, honour him not, nor damn him. One does not tear one's garments on his account, nor take off one's shoes, nor does one hold funeral rites for him; but does comfort his family, for that is honouring the living."

We could go on with almost endless biblical quotations. The burial rites for a person who has committed suicide are different from others, and they are not buried in the same manner or place.

It is generally believed that a person to whom life is not sacred, who does not believe in a future life of reward and punishment, is more likely to commit suicide than is a person to whom life is considered sacred. It is on this basis that the low suicide rate among the Jews is generally explained. Before we go on to discuss the validity of such an explanation, let us first quote some further statistics on the suicide rate among the Jews.

We find that in times of very great stress, the suicide rate among the Jews has by far exceeded that of other peoples. We find many instances of mass suicides among the Jews. After the capture of Jerusalem by Titus in the year 70 A.D., we find a whole Jewish garrison choosing death before submission. Josephus, who relates this historic episode, came very near to disappearing in a like slaughter. Being besieged in Jotaphat, he decided to surrender to the enemy. His soldiers would not consent to surrender and urged their leader to sanction self-destruction. This, however, he would not do. But his army proceeded to cast lots and to kill each other until only one remained. Following which, Josephus and the one remaining person surrendered to the enemy.

Before the dawn of the Christian era they often preferred death at their own hands to slavery. As late as the tenth and even fourteenth centuries, under persecution, great numbers sought relief in death. On one occasion, five hundred Jews destroyed themselves to escape persecution; and on various occasions during the Middle Ages large numbers were driven to self-destruction by the same means, in France and Germany as well as in England, notably at the siege of the Castle of Verdun, in 1320, and later in the same century during the outbreak of the "Black Death" in several Rhenish towns.

In more recent times we find the following: Reviewing some statistics concerning the suicide rate in the four German provinces, Prussia, Bavaria, Wurttemburg, and Baden, the suicide rate for Jews was lower than the Protestant rate in these provinces until about 1900, after which time it begins to show an increase, so that by 1925 in Prussia, the suicide rate among Catholics was 13.5, among Protestants 28.9, and among Jews 53.0. In Bavaria the rate for the years 1926 to 1929 were, Catholic 14.2, Protestant 27.1, and the Jewish rate from 1926 to 1928 was 40.8. In Baden the rates from 1923 to 1927 were, Catholic 14.3, Protestant 25.8, and Jews 28.3. In all the four provinces, in these recent years, the Jewish mortality rate was higher than either the Catholic or Protestant. In Prussia, suicide among the Jews was more than eleven times as prevalent during 1925 as during the earlier years 1849 to 1855. In Bavaria the Jewish mortality rate per 100,000 from 1926 to 1928 was over three and three-quarters times as high as from 1844 to 1856. The suicide rate in Prussia from 1908 to 1913 was 32.2 per 100,000, from 1914 to 1918 it was 34.9, and from 1919 to 1923 it was 41.6. Even during war years the suicide rate continued to rise.

Quoting from Dr. Cohen: "In 1925 there was such an epidemic of suicide among the Jews in Warsaw (32 cases being recorded in a couple of days) that the rabbis issued special appeals to their flock to have faith in better times, and tried to stem the evil by enacting that those who took their own lives should be buried outside the limits of the cemetery, i.e., in unconsecrated ground. These appeals, however, had only a passing effect, as in 1928 as many as 891 Jews committed suicide in Warsaw, forming more than one-half of the total number of suicides (1,630) for the year in that city, although the Jews constitute only a third of the population. A similar alarming increase of suicides has taken place among the Jews in Germany and Austria, so far as the available statistics show. In Prussia, during the period 1913-1919, the rate among the Jews rose from 32 to 40 per 100,000, whilst among the non-Jewish population it declined from 22 to 18. Similarly, among the Jews in Vienna, from 1914 to 1920, the rate of suicide averaged 2.52 per 1,000 whilst among the non-Jews it was only 1.98."

The figures above indicate that the suicide rate among the Jews has not always been low, but has at times exceeded the suicide rate of all other races. In spite of the fact that we have evidence of increased suicide rates among the Jews, we are justified, we think in stating that under comparatively normal conditions, the suicide rate of the Jews is less than that of other peoples. Our explanation will have to account for both the low suicide rates under normal condi-

(Continued on Page Seven)

TORONTO

MARRIAGES

Crosby-Goldenberg

The marriage of Edith, daughter of Mr. and Mrs. I. Goldenberg, Crawford Street, to Marvin, son of Mr. and Mrs. S. Crosby, Dundas Street West, took place on December 28th, at the home of the bride's parents, Rabbi M. Keiman officiating. The bride, given in marriage by her parents, wore an afternoon frock of blue wool, with turban and shoulder-length veil to match, and carried a nosegay of Talisman roses. L.A.C. Daniel Goldenberg, brother of the bride, was best man. The bride's mother received in back velvet, and a corsage of red roses; the groom's mother in pink triple sheer, and a corsage of Talisman roses. The couple will live in Toronto.

Singer-Nish

The marriage of Lillian, daughter of Mr. and Mrs. M. Nish, Palmerston Avenue, to William, son of Mr. and Mrs. B. Singer, Denison Avenue, took place at the Belvin, Rev. Boris Charloff officiating. Miss Rose Ubiansky sang "Because", and Ben. Louis played the wedding music. The bride was given in marriage by her parents. She wore a gown of white satin, made on long torso lines, with a very full skirt. Her finger-tip veil of tulle illusion fell from a heart-shaped headdress and she carried a white prayer book covered with Talisman roses and streamers. Miss Tillie Singer, sister of the groom, was maid of honor, in blue taffeta and a bouquet of Talisman roses and the bridesmaids were Misses Lillian Smallner, Stella and Lillian Nish, of Montreal, and Rose Abel, all wearing gowns of blue taffeta, with matching crowns and carrying nosegays of roses. Bernice Siegal and Shirley Nish were flower girls in floor-length frocks of blue taffeta, crown-shaped headdresses and carrying old-fashioned nosegays of roses. Louis Sobel acted as best man, and the ushers were: Sol. Fink, Murray Singer, Samuel Goldman, and Abe Nish. A dinner and reception followed. The bride's mother wore blue crepe and corsage of red roses; the groom's mother, black trimmed with gold sequins, and corsage of red roses. The couple left on a wedding trip to Montreal, and are living in Toronto. For going away, the bride wore a blue crepe frock with matching accessories. Out-of-town guests were: Mr. and Mrs. David Nish and daughters, Shirley and Irma, Mr. and Mrs. S. Nish and daughters, Stella and Lillian, Mr. and Mrs. B. Goodman and son, Robert, and Jack Nish, all of Montreal; Mr. and Mrs. M. Singer and family, of Detroit; and Miss Sylvia Singer, of Passaic, N.J.

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MARRIAGES

Cohen-Isaacs

The marriage of Celia, daughter of Mr. and Mrs. J. M. Isaacs, 5013 Victoria Avenue, formerly of Winnipeg, to Morton, son of Mr. and Mrs. Harry Cohen, 4044 Van Horne Avenue, took place on Sunday, December 28th, at the Mount Royal Hotel, Rabbi Charles Berger and Rev. Israel Schachter officiating. The bride was given in marriage by her uncle, David Druxerman, in the absence of her father who is in London, England. She wore a blue wool crepe ensemble, tight fitting bodice, draped skirt with self-embroidered leaf design throughout, matching colored hat of velvet flowers, darker blue accessories, and carried a bouquet of orchids and Johanna Hill roses. She was attended by her aunt, Miss Ethel Druxerman, who wore a navy blue crepe afternoon dress trimmed with lighter blue fur, and matching hat, and carried a nosegay of pink roses. Norman Cohen acted as best man for his brother. The mother of the bride was gowned in a rose colored crepe dress with draped bodice and skirt, matching flowered hat, and a corsage of orchids. The groom's mother wore a heaven blue crepe dress with surplus top and draped skirt, matching velvet draped turban, and a corsage of orchids. A luncheon and reception was held followed by a tea dance. Mrs. R. Adilman, great-grandmother of the bride, wore a dark wine dress, matching hat and a corsage of roses. Colored moving pictures were taken. The couple left later for a two weeks' honeymoon to Ottawa, Toronto, and St. Jovite, Quebec, the bride travelling in a wine and pale blue plaid suit with torso buttoned jacket and pleated skirt underneath a black seal coat, matching fur hat and muff, and a corsage of orchids. Out-of-town guests were Mr. and Mrs. E. Goldstein, of Holyoke, Mass.; Mr. and Mrs. H. Echenthal and Julius Brodie, of New York; Mr. and Mrs. L. Greenberg, Mr. and Mrs. M. Loeb, Mr. and Mrs. Norman Loeb, Mr. and Mrs. Bertram Loeb, Lazarus, Julius and Henry Loeb, all of Ottawa; Mrs. Harry Druxerman and Alvin Druxerman, of Winnipeg.

Greenwood-Levine

The marriage of Marian Irene, daughter of the late Dr. Edgar C. Levine and of Mrs. Levine, Sherbrooke Street West, to Jack Lyon Greenwood, son of Mr. and Mrs. H. S. Greenwood, Marlowe Avenue, took place on Sunday afternoon, December 28th, at Shaar Hashomayim Synagogue, Rev. Dr. Herman Abramowitz officiating. The bride was given in marriage by her uncle, Dr. Joseph Kaufmann. She wore a white slipper satin gown, with finger-tip veil of tulle, and carried a bouquet of Calla lilies and baby's breath. Mrs. Theodore Levine, sister of the groom, attended the bride, in a blue chiffon gown with matching headdress of tulle. Miss Rosalind Greenwood was bridesmaid, gowned in a yellow chiffon with matching headdress. Both attendants carried similar bouquets of Talisman roses. Robert Levine, brother of the bride, acted as best man. Ushers were Theodore Levine, David Solomon, Max Fitch, Bernard Rosenberg, Sydney Pedvis, and Dr. Sydney Friedman. Mrs. Levine, mother of the bride, wore blue crepe, matching accessories, and a corsage of orchids. Mrs. Greenwood, mother of the groom, was gowned in pearl grey crepe, with matching accessories, and corsage of orchids. Among the hundred guests at the reception were Mr. and Mrs. Henry Kaufmann, of Ivry Nord. Mr. and Mrs. Sylvan Leff, of Albany, N.Y., Mrs. Max Sparrow, of Forest Hills, N.Y.; and Sydney Pedvis, of Quebec. The bridal couple left later to spend their honeymoon at Quebec City and Lac Beauport, the bride wearing a costume of wine velvet and plaid, with matching hat, and a corsage of orchids.

Katz-Simand

The marriage of Lois Naomi, daughter of Mr. and Mrs. William Simand, Addington Avenue, to Clifton Katz, son of Mrs. Sarah Katz, and the late Bernard Katz, of New Rochelle, N.Y. was solemnized at the bride's home, on Thursday, December 25th, at half past five o'clock, Rabbi Charles Bender officiating. The house was decorated with pink and white snapdragons, bows of pink and white roses. The bride was given in marriage by her father. She wore a gown of white chiffon embroidered with pearls and rhinestones, and a Juliet cap and crown of orange blossoms, and carried a prayer book decorated with orchids. Mrs. David Selby, sister of the bride, was matron of honor in a silver lame gown, matching headdress, and a corsage of orchids. Norman Katz, nephew of the groom, acted as best man. A dinner for the immediate family was held followed by a reception, Mrs. Simand wearing gold lame and a corsage of Johanna Hill roses and Mrs. Katz, a black lace gown, with a corsage of Talisman roses. Mrs. Sarah Katz, mother of the groom, Mr. and Mrs. Maxwell Katz and children, Miss Janet Katz, Donald Katz, Mrs. Irving Weinstein, Miss Helene Weinstein, Abe Katz, of New Rochelle, N.Y.; Dr. and Mrs. Herman Stockman, of Harrison, N.Y. were out-of-town guests. Mr. and Mrs. Katz left on a honeymoon to Lake Placid and will live in New Rochelle, N.Y. Mr. Katz is a graduate of Alfred University, New York, and later took a post-graduate course at the University of Pennsylvania.

Berlin-Paul

The marriage of Rose, daughter of Rev. and Mrs. David Paul, of Philadelphia, to Irving, son of Mr. and Mrs. M. Berlin, 5146 Jeanne Mance Street, took place in Philadelphia on Sunday, December 28th, at the Stephen Girard Hotel. The following from Montreal went to the wedding: Mr. and Mrs. M. Berlin, parents of the groom, Mr. and Mrs. Mac Berlin, Mrs. L. Rabinovitch and son, Irving, Mrs. A. Goldenblatt and daughter, Eleanor M. Paul and Misses Helen and Sarah Paul.

Abramovitch-Blumer

The marriage of Ethel, daughter of Mr. and Mrs. C. Blumer, 2515 Maplewood Avenue, to Jack, son of Mr. and Mrs. S. Abramovitch, Waverley Street, was solemnized on Sunday, December 28th, at Chevra Kadisha Synagogue at two o'clock, Rabbi Charles Bender officiating. Given in marriage by her parents, the bride wore a white jersey gown. Her veil of tulle illusion embroidered at the edges, fell in the form of a train from a Juliet cap, and she carried a cascade bouquet of lilies of the valley. Miss Ruth Abramovitch, sister of the groom, was maid of honor, wearing a blue net gown, matching accessories and carrying pink roses. Joseph Blumer, brother of the bride, acted as best man. Mrs. Abramovitch wore an air-force blue chiffon gown, matching accessories, and a corsage of pink roses; and Mrs. Blumer wore mauve chiffon, hat to match, and a corsage of orchids. At a reception three hundred guests were present, the couple leaving afterward for a honeymoon in the Laurentian Mountains. Misses Anne Cross and Rose Segal, of Toronto, were among the guests.

APPROACHING MARRIAGES

Mr. and Mrs. P. Shuraken, Park Avenue, announce the approaching marriage of their daughter, Jeanne, to Sidney, son of Mr. and Mrs. A. M. Catrovsky, Edward Charles Street, to take place at the Queen's Hotel, February 22nd.

ENGAGEMENTS

Mr. and Mrs. Max Zahler, 334 de l'Epee Avenue, announce the engagement of their daughter, Bella, to Dr. Aubie Isserman, son of Mrs. Isserman, 81 McNider Avenue, and the late S. Isserman.

Mr. and Mrs. S. Kahman, 627 Bloomfield Avenue, announce the engagement of their eldest daughter, Frances, to Samuel Spindel, son of the late Mr. and Mrs. D. Spindel, of Toronto.

Mr. and Mrs. J. Borer, 117 Mount Royal Avenue West, announce the engagement of their only daughter, Edith, to Israel, son of Mr. and Mrs. P. Segal, Bloomfield Avenue.

The engagement of Evelyn, youngest daughter of Mrs. L. Mandelcorn, Esplanade Avenue, and of the late Moses Mandelcorn, to Peter, only son of Mr. and Mrs. W. Goodman, Hutchison Street, is announced.

Mr. and Mrs. A. Fagen, 3711 Colonial Avenue, announce the engagement of their daughter, Annie, to Simon, son of Mr. and Mrs. R. Abramovitch, 4563 Hutchison Street.

Mr. and Mrs. I. Shrier, Hutchison Street, announce the engagement of their daughter, Jean Zelda, to Benjamin, son of Mr. and Mrs. A. Fagen, Fairmount Street.

Hyman Yancovitch, 1577 Van Horne Avenue, announces the engagement of his only sister, Laura, daughter of the late Mr. and Mrs. L. Yancovitch, to Benjamin, son of Mr. and Mrs. J. Glick, 1227 Lajoie Avenue.

Mr. and Mrs. M. Wolfe, 4564 St. Urbain Street, announce the engagement of their youngest daughter, Ann, to Moe Yancovitch, 1577 Van Horne Avenue, son of the late Mr. and Mrs. L. Yancovitch.

Mr. and Mrs. N. Perzow, St. Urbain Street, announce the engagement of their daughter, Ann, to Mendel Levine, nephew of Mr. and Mrs. P. Paskin, Plantagenet Avenue.

Mr. and Mrs. H. Barrett, Outremont Avenue, announce the engagement of their daughter, Lily, to Joseph Spevack, son of Mrs. E. Spevack, St. Urbain Street, and the late Mr. Spevack.

Mr. and Mrs. Jack Fitch, Girouard Avenue, announce the engagement of their only daughter, Phyllis, to Samuel Farber, son of Mr. and Mrs. M. Farber, Maplewood Avenue.

BIRTHS

Born, at the Jewish General Hospital, on December 25th, to Mr. and Mrs. Henry Cohen (nee Bess Letovsky), a daughter.

Born, at the Jewish General Hospital on December 23rd, to Mr. and Mrs. Charles Goffman, a son.

Born, at the Jewish General Hospital, December 24th, to Mr. and Mrs. M. J. Mendelsohn (nee Reda Mayers), a daughter.

Born, at the Jewish General Hospital on December 24th, to Mr. and Mrs. Harry Zukerman, a son, brother of Flora.

Born, at the Jewish General Hospital, on December 24th, to Mr. and Mrs. Max H. Klepper (nee Ann Barnoff), a son.

Born, at the Jewish General Hospital, to Mr. and Mrs. R. Harry B. Zaristky (nee Lillian Mary Falner), on December 25th, a son.

Born, at the Jewish General Hospital on December 26, to Mr. and Mrs. Simon Dermer (nee Molly Leibovitch), a son.

Born, at the Royal Victoria Hospital on December 26, to Mr. and Mrs. Sol. Cooper (nee Rose Leibovitch), a daughter.

Born, at the Jewish General Hospital, on December 27, to Mr. and Mrs. Enoch Roskies (nee Mandy Balshan), a daughter, sister of Ralph.

Born, on December 26th, at the Royal Victoria Hospital, to Mr. and Mrs. Selig Weiss, (nee Zelda Friedman) a daughter, premature but alive.

Born, at the Jewish General Hospital, on December 26th, to Pte. M. Besner, R.C.C.S. (overseas) and Mrs. Besner, a daughter, sister of Rosalie.

Born, at the Jewish General Hospital, on December 25th, to Mr. and Mrs. Sydney Caplan (nee Bessie Shaposnick) a son, brother of David.

Born, at the Jewish General Hospital, on December 26th, to Mr. and Mrs. Mendel Fettner (nee Anne Leibovitch), a daughter.

BAR - MITZVAHS

Oscar, son of Mr. and Mrs. A. Gelfand, 774 Davaar Avenue, will be called to the reading of the Law at Chevra Kadisha Synagogue on January 3rd. No cards have been sent out.

Mr. and Mrs. Louis Rosenberg, 5452 Waverley Street, announce the bar-mitzvah of their only son, Alfred Solomon, to take place on Saturday, January 3rd, at Bnai Jacob Synagogue. A dinner for family and friends will take place on Sunday, January 4th, in the Assembly Hall.

DEATHS

Jacob Solomon Cohen, aged 66, died on December 22nd. He was the husband of Stella Golub and father of Mrs. Felix Bernstein, Mrs. Jack Quint, Mrs. F. Navarre, of New York, Mrs. D. Weisberg, Mrs. M. Rothman, Mrs. S. Shapiro, Barney and Mortimer. Also surviving are: two sisters, Mrs. L. Shapiro and Mrs. M. Seidman; a brother, Samuel; and nine grandchildren. Funeral was from Paperman's Chapel, and interment at the Beauregard Hebrew Sick Cemetery. Shiva at 53 Mount Royal Avenue West.

Mrs. Sarah Tauba Miller, widow of the late Berel Miller, aged 82, died at the home of her son, Louis, 83—7th Avenue, Lachine, on Wednesday, December 24th. She is survived by her daughter, Mrs. Bernard Freedman; her sons, Morris, Louis, and Ted, all of Lachine, Harry and Herman, of Brooklyn, N.Y., and Samuel of Ramat Hashavon, Palestine; seventeen grandchildren and nine great-grandchildren. Burial at Chevra Shas Congregation Cemetery.

CLASS IN COOKERY

TOMATO ASPIC

one can of tomato soup — one package lemon jello
equal can of water

Bring water and tomato juice to a boil, stir in jelly, and mold. Olives with pimento may be cut in when it is partly set, or any other vegetable. May be served in individual molds, or in one large mold or ring.

Mrs. Cecil Usher,
5384 Brodeur Avenue, Montreal.

BANANA CHARLOTTE RUSSE

one package lemon gelatine
one cup boiling water
one-third cup sugar
one cup whipping cream
three bananas
sponge cake
one cup orange juice

Dissolve gelatine in boiling water, add orange juice and sugar. Chill until syrupy. Fold in whipped cream. Chill until it starts to thicken, then add thinly sliced bananas. Put in sherbet glasses lined with thin slices of angel food or sponge cake. Chill thoroughly. Top with cherry if desired. Serves eight.

Mrs. David Eisen,
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IN MEMORIAM

With fondest memory of a devoted son and brother, Willie Schafer, who departed from us six years ago, January 2nd. Will never be forgotten by his heartbroken father and mother, sisters and brothers.

Card Of Thanks

Mrs. Max Usher, Decarie Boulevard, wishes to thank her many friends and various organizations for their kind expressions of sympathy.

• MONTREAL MEETINGS •

● **Hospital of Hope:** Social takes place at the Talmud Torah on Wednesday evening, January 21st. C. B. Falner has been appointed as chairman of the purchasing committee. The hospital will be open for inspection every Sunday, all day.

● **Zionist Organization:** David Bleiloch, a member of the secretariat of the International Labour Office of the League of Nations, will speak at a meeting of Habonim Lodges on Tuesday, January 6th, at 8.30 p.m., at Headquarters, auspices of Maccabean Lodge.

News for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. Items that do appear in daily papers before the Review goes to press will be omitted.

● **Jewish General Hospital Women's Auxiliary** will hold its fifth annual meeting on Wednesday, January 7th, at 2.30 p.m. in the Mount Royal Hotel. Mrs. Alton Goldbloom will present the annual report; Mrs. Victor Michaels, treasurer's report. Elections. L. S. B. Shapiro, columnist of The Gazette will speak on "The Roosevelt-Churchill Partnership". Mr. Shapiro is a graduate of McGill University and began his career as sports editor of the McGill Daily. He represented the English language newspapers of Montreal on a trip to England at the invitation of the British Council in September.

● **Jewish Legion Service Fund,** licensed under the War Charities Act, and sponsored by veterans of the Royal Fusiliers (Jewish battalions) who saw service in Palestine during the first world war, will supply present Jewish units abroad cigarettes, reading and writing material, and other comforts. F. Wolofsky, 4075 St. Lawrence Boulevard, Montreal, is treasurer. Secretary, Leon Chelfetz, at same address.

● **Y.W.-Y.M.H.A. Little Theatre** presents "Boy Meets Girl", on January 24th, 25th, and 26th. Cast: Harvey Malla, Henry Slover, Rirth Tucker, Mickey Farre, Ethel Segal, Moe Margolese, Alfred Krumbik, Mark Rabin, Sol. Cohen, Michael Avrith, Sol. Lerner, Eli Hartz, Philip Bordensky, Leo Wollock. Ada Span is director.

● **Young Judaea Leadership Group** held a Chanukah social at 5334 Park Avenue. Abe Rosen, co-supervisor, blessed the lights. Miss Shaindle Stipelman, executive secretary of Canadian Young Judaea, gave a humorous reading, "Chanukah Shpiel," by S. Frug. Miss Feige Edelberg played the piano for songs and the dancing of the Hora. On January 7th, "Resolved that Jewish Women have done more to preserve Judaism than have the men", will be debated by Misses Ruth Wiseblatt and Celia Jospe, affirmative; and David Joffre and Hyman Wisenthal, negative. Friends invited.

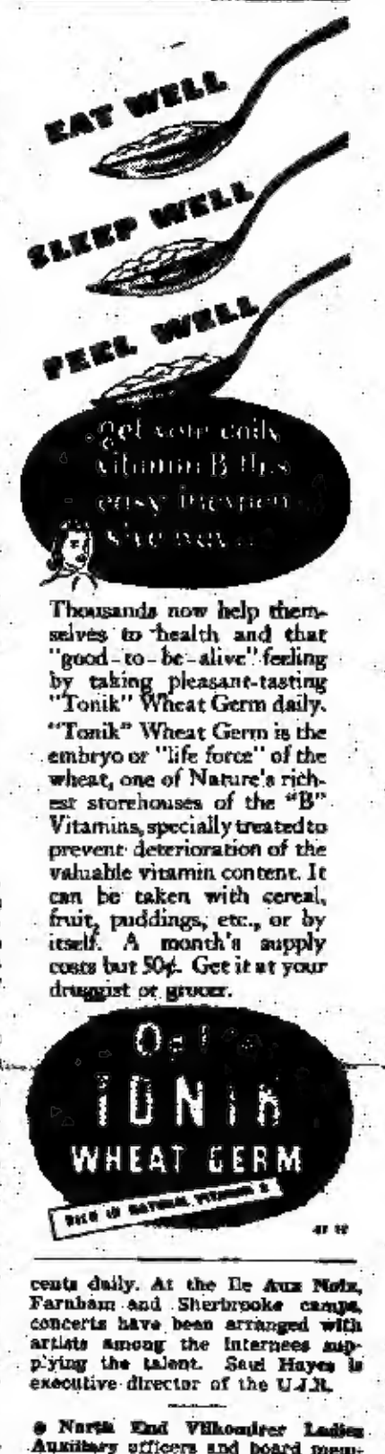
● **United Jewish Refugee Agency:** Internees at the Sherbrooke Camp, several hundred German and Austrian Jews who had been interned in England at the outbreak of war, and later sent to Canada, collected $324 for the relief of Polish Jewish refugees; Queen's Canadian Fund to help British war victims; and Red Cross medical aid to Russia. The money was raised by individual contributions and through a concert. It is possible for internees to raise funds because they work at the camp for thirty cents daily. At the Ile Aux Noix, Farnham and Sherbrooke camps, concerts have been arranged with artists among the internees supplying the talent. Saul Hayes is executive director of the U.J.R.

● **North End Vilkomirer Ladies Auxiliary** officers and board members were entertained by Mrs. A. Grill, Clarke Street. Present were: Mesdames D. Tesher, J. Kirshenberg, G. Goretsky, J. Davine, M. Morris, N. Wiseman, S. Levine, E. Goldstein, M. Kirsh, C. Beckner, L. Shagass, H. Turner, D. Lazarovitch, C. Reider, S. Reider, I. Nadler. The hostess donated a glass smoking set which was won by Mrs. M. Morris. Mrs. A. Grill, Clarke Street, also gave a tea for the Neighborhood Mother's Club in honor of her son Manuel's bar-mitzvah.

● **Cum Laude Sorority,** Chapter No. 40, Junior League Bnai Brith, entertained underprivileged children at a Chanukah party at Baron de Hirsh Institute, with moving pictures and refreshments. Gifts were of warm clothing and bags of fruit, cookies and candies. Joseph Rother lit the Chanukah candles. Miss Mildred Auerbach is social service chairman; Miss Freda Tannenbaum, social chairman.

● **Hebrew Consumptive Aid Society N.D.G. Auxiliary** fifth annual meeting takes place Wednesday afternoon, January 7th, at the home of Mrs. S. Marsh, 3423 Prudhomme Avenue. Elections. Annual prize will be given to the member who sold the most tickets at the bridge and mah jong.

● **United Talmud Torahs Ladies Auxiliary** luncheon-bridge and mah jong on Wednesday, January 28th, at 1 p.m., at 280 St. Joseph Boulevard West, has as convenors Mesdames J. Blumsky and L. Berman, with Mesdames J. Fox, H. Rosenbaum, R. Leboff, M. Miller, M. Feltman, B. Colt, H. Yanofsky.



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Saint John, N.B.

Born, to Mr. and Mrs. B. B. Guss, of Saint John, N.B., on November 21st, a daughter, Judith Mary.

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Social Notes — Toronto

Mr. and Mrs. Louis Gelber and son, Marvin, Lowther Avenue, and Mr. and Mrs. Arthur Gelber were in Montreal for the marriage of Miss Freda Salomon to Nathan M. Pivnick, of Toronto, stopping at the Mount Royal Hotel.

Mr. and Mrs. Louis Ramminsky and son, Michael, of Ottawa, are visiting Mrs. Ramminsky's mother, Mrs. Harry Rotenberg, Warren Road.

Mrs. Harry Pullan, Edgewood Crescent, is visiting her mother, Mrs. M. Markus, of Montreal.

Mr. and Mrs. Joseph M. Rothschild, Glen Cedar Road, have returned from a six-weeks' stay in Montreal.

Miss Jane Davis, of Buffalo, N. Y., is visiting Mr. and Mrs. Jay J. Allen, Roxboro Drive.

Mr. and Mrs. Robert Greenberg, formerly of 174 Highbourne Road, have taken up residence at 181 Dewbourne Road.

Mrs. J. Zivian, of Ottawa, was the guest of Mr. and Mrs. J. Reshkofsky for a few days.

Captain H. L. Sills, R.C.A.M.C., of London Military Hospital, London, Ont., visited his parents, Mr. and Mrs. L. Silverman, Humbert Street.

Mrs. A. Rapp, of Montreal, is visiting her sister, Miss Lillian Smith, St. George Street.

Dr. and Mrs. M. A. Pollock, Rushton Road, have as their guest the latter's sister, Mrs. Daniel Shabell, and her daughter, Audrey, of Brooklyn, N. Y.

Herbert Goldstein, of Montreal, was the guest of Mr. and Mrs. Theodore King, of Whitby, for a few days.

Dr. and Mrs. Albert V. Simon, of Montreal, spent a few days with the latter's mother, Mrs. Louis Berk, Poplar Plains Crescent.

Mark H. Keyfetz and daughters, Sylvia and Therese, Northcliffe Boulevard, have returned from Montreal, where they were present at the marriage of Miss Freda Salomon to Nathan M. Pivnick, of Toronto.

Mrs. Kenneth de Sola Joseph and daughter, Enid, Lauder Avenue, spent new year's in Buffalo, N. Y.

Miss Ruth Schwartz, Madison Avenue, is the guest of Mr. and Mrs. Milton Meretsky, of Windsor, Ont.

Miss Kate Nurick, Grange Avenue, has returned home after spending a few months with her brother-in-law and sister, Mr. and Mrs. M. A. Finn, of Montreal.

Miss Meta Rotenberg, Spadina Road, has returned from a visit to New York.

Mr. and Mrs. Samuel Godfrey, Russell Hill Road, had as their guest the latter's sister-in-law, Mrs. Gershon Levi, of Montreal.

Miss Frances Zener, 402 Dovercourt Road, has returned from Ottawa, where she took student dietetic training at the Ottawa Civic Hospital. She is a graduate of the University of Toronto.

Mrs. Samuel Stitt and son, Gerald, of Fort William, Ont., are visiting the former's brother-in-law and sister, Mr. and Mrs. J. Blumenthal, Lauder Avenue.

Mr. and Mrs. Fred Catsman and son, Marvin, formerly of 388 Davenport Road, have taken up residence at 202 Vesta Drive.

Miss Ray Moses, of Sudbury, Ont., is living at 508 Crawford Street.

Rabbi and Mrs. M. N. Kertzer and daughter, Ruth, of Iowa City, Iowa, spent a week with the former's parents, Mr. and Mrs. David Kertzer, Montrose Avenue.

Miss Vivian Zacks, Lonsdale Road, is visiting her uncle and aunt, Mr. and Mrs. H. R. Ressler, of Montreal, and skiing at their country home in the Laurentians.

Mrs. Joseph Sweet, of Hamilton, visited her mother, Mrs. A. Simonsky, Brunswick Avenue.

Miss Rya Segal, of Montreal, is visiting Mr. and Mrs. H. Mehr, Bathurst Street.

Mrs. David Abrun, Palmerston Boulevard, is visiting her sister, Mrs. Ida Glick, of Pittsburgh, Pa.

Miss Ruth Lehrman, of Detroit, Mich., is the guest of her uncle and aunt, Mr. and Mrs. Jack Caplan, Nassau Street.

Miss Sheila Sapera, of Montreal, is visiting her brother-in-law and sister, Mr. and Mrs. Arthur Cole, Heath Street West.

Mrs. Max Kamin, Dundas Street West, is visiting her brothers and sisters-in-law, Mr. and Mrs. Morris Malk and Mr. and Mrs. Wolf Malk, of Pittsburgh, Pa.

Mr. and Mrs. M. A. Landsberg, Kendal Avenue, spent several days in Montreal.

Miss Dorothy Kandel, Euclid Avenue, spent a week in Ottawa.

Mrs. S. Duckman, Nassau Street, is visiting her son-in-law and daughter, Mr. and Mrs. J. Lehrman, of Chicago.

Joseph Leventhal, of Halifax, N.S., visited for several days with his parents, Mr. and Mrs. H. S. Leventhal, Beatrice Street.

Miss Freda Etkin, Crawford Street, was the guest of Mrs. M. Clark, of Aurora, for a few days.

Morton Benjamin, of Sudbury, Ont., is visiting his grandparents, Mr. and Mrs. Joseph Shapiro, Niagara Street.

Mr. and Mrs. J. Caplar and son, Leonard, of Chatham, Ont., are spending several days with the former's parents, Mr. and Mrs. H. Caplar, Cecil Street.

Miss Gertrude Stein, of Sudbury, Ont., is visiting her brother-in-law and sister, Mr. and Mrs. Jack Chapman, Concord Avenue.

Miss Devora Apsel and Leonard Apsel, of Detroit, have returned home after spending the holidays with their grandparents, Mr. and Mrs. Reuben Levy, Christie Street.

Miss Eleanor Gelkman, of Buffalo, N.Y., spent a week with Mr. and Mrs. A. Greben, Ossington Avenue.

Miss Reita Weidman, of Winnipeg, Man., is the guest of Miss Zelma Steinberg, Highbourne Road.

Miss Rifka Rotenberg, of Rochester, N.Y., is visiting her uncle and aunt, Mr. and Mrs. H. Rotenberg, 1057 Bathurst Street.

Mrs. Irvine P. Diekler, Bathurst Street, is spending a few weeks with her parents, Mrs. and Mrs. M. A. Pierce, of Montreal.

Jeffrey Gage, of Buffalo, spent a few days with Mr. and Mrs. Kenneth de Sola Joseph, Lauder Avenue.

Miss Bluma Rotenberg, Dunwold, Roslin Avenue, was the guest of Miss Shirley Berinsky, of Markdale, Ont., for a week.

Miss Marilyn Danson, Wells Hill Avenue, is visiting in New York.

Miss Lillian Smith, St. George Street, entertained at tea in honor of her sister, Mrs. A. Rapp, of Montreal.

Mr. and Mrs. A. B. Bennett, Burton Road, were hosts at dinner to honor their son Avrahm's fourteenth birthday.

Mrs. Arthur Cole, Heath Street West, entertained at tea for her sister, Miss Sheila Sapera, of Montreal.

Mrs. Gordon M. Pearce, Avoca Avenue, entertained at a luncheon for her mother, Mrs. S. Jacobs, of Philadelphia.

Miss Nordie Bennett, Burton Road, entertained at tea. Misses Sheila Sapera and Rya Segal, of Montreal, were out-of-town guests.

Mr. and Mrs. Morry Levenson, Palmerston Boulevard, entertained Mr. and Mrs. Irving Levenson, of Winnipeg, at dinner at the Chicken Palace, and theatre.

Mr. and Mrs. Herbert Allen, Dunvegan Road, gave a dinner, celebrating their twentieth wedding anniversary.

Mr. and Mrs. Elie Spivak, Ava Road, entertained Mr. and Mrs. M. B. Sweeling, on their twenty-fifth anniversary.

Mr. and Mrs. H. Shiffman, Euclid Avenue, were at home to their friends on the occasion of their silver wedding anniversary.

• TORONTO MEETINGS •

• **Hebrew Liberal Club:** Municipal Night at 599 Spadina Avenue, had Harry Lewis presiding. Candidates speaking were: Controllers: Louis Saunders, Robert Saunders; Alderman: Ward 4, Dr. Hugh Ross, Herbert Orliffe, J. M. Gould, David Balfour; Ward 5, E. Bogart, D. Carr; Ward 6, William Muir, J. Bennett; Board of Education: Ward 4, Mrs. Tmima Littner Cohn, Dr. C. J. Withrow, Shelley Millstone; Ward 5, Harold Menzies, Dr. J. Williams, Mrs. R. Luchoch.

• **Ward 5 Liberal Association** elected Harry Lewis, president, [illegible] Silcox, Miss A. Bogart, Julius Weill, Joseph Singerman, Sol. Gordon, Arnold Philips, Harry Cowan, Mrs. C. Shannon, F. J. Colwell, J. Sanderson, Sol Shen, A. Hatton. Speakers were: Hon. A. W. Roebuck, K.C., M.P., Lionel Conacher, M.P.P., Ald. E. Bogart, T. Reede, president, Central Liberal Association.

Notes for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. Items that do appear in daily papers before the Review goes to press will be omitted.

• **Emanuel Hebrew Ladies Auxiliary** and Junior Sisterhood Adath Israel, held a Chanukah party. Mrs. D. Seigal, president, welcomed the guests. Mrs. L. Hertzman introduced Rabbi M. Kelman. Taking part were: Misses Adele Solomon, Ruth Perzin, Phyllis Hertzman, Helen Rose, Geraldine Rose, Anne Sutton, Carole Goldberg, Ruth Grown, Margaret Schachter, Fayga Drash; and Martin Feldstein, Irving Goodman, Edward and Stanley Rose. Cantor D. Glick sang. Palestinian movies were shown by Rabbi S. Rivlin. Friday evening services will be conducted by Rabbi M. Keyman on January 9th.

• **Shaarei Shomayim Congregation,** 840 St. Clair Avenue West, will have as guest speaker Friday, January 2nd, at 8:30 p.m., Rabbi Solomon Rivlin, executive director of the Ontario Zionist Region. Topic: "In The End Of Days". Rabbi David Monson will lead in the services. Cantor A. Steinberg and choir. Tea hostesses: Mrs. P. Sandler, Mrs. J. Tenenbaum.

• **Hebrew Women's Social Service and Convalescent Home** held a mothers' and daughters' Chanukah evening. Rabbi David Monson lit the candles and spoke of the necessity of having a Jewish convalescent home. $35 was collected for wool and socks to be knitted and turned over to the Canadian Jewish Congress for soldiers overseas. Saul Wiener played the violin and Mrs. Murray Silver sang.

• **Committee On The Care Of The Aged** arranged a Chanukah party for old folks in the community, with 140 present. Rabbi A. Kaminetsky told the story of Chanukah, and I. Matenko, one of the founders of the Workmen's Circle Schools and principal of the Schools for many years, gave readings from Sholem Aleichem. J. Krahotsky, a resident of the Home, sang several patriotic songs which he composed. A. Rosenblatt, director of the Home, was master of ceremonies, and I. Epstein, president, also spoke. Chanukah gifts were presented. Committee chairman is Mark C. Cohen.

• **Trustee Tmima Littner Cohn** spoke at the Forum Series of the Y.M.H.A.; at the candlelight service of the First Baptist Church; and was guest of honour at a tea given by Mrs. A. Morris, Henry Street. Trustee Cohn addressed: Judith Welfare Group, Local 14, Cloakmakers' Union; Kindergarten parents' party of Lansdowne School; Allenfer Eisem Ladies Auxiliary; Pride of Israel, Poale Zion, and parents of the Kindergarten of Ogden School.

• **Re-ezer Social Service League** Chanukah party was at the home of Miss Ruth Danciger, where the girls exchanged gifts. $35 was collected as Chanukah cash for Jewish men in uniform.

• **Junior Bnai Brith Girls** had Miss Jennie Sacks presiding in the absence of Miss Zelda Cohen. Rabbi Samuel Sachs spoke on "The Origin And Projects Of Bnai Brith." Sub-Juniors dance at the Belvin, 245 College Street, on January 31st, is for war work. Committee: Misses Marion Desen, Hannah Katen, Rose Hoffman, Charlotte Laywine, Carole Levenson, Evelyn Dubiner, Esther Zubotta, Gladys Woolf.

• **Hadassah:** Western Chapter is holding a dinner for members and their friends on December 28th, at 7 p.m., at the home of Mrs. P. Sandler, 2 Burlington Crescent.

• **Mizrachi Women's Organization:** Mrs. S. Langner, 61 Brunswick Avenue, entertained members at a supper meeting in honor of the bar-mitzvah of her son, Israel Sholem. Mrs. N. Freedman, chairman, presented him with a certificate of two trees to be planted in his name in Eretz Israel, for the organization.

• **Ladies' Society and Ladies' Auxiliary** Chanukah Party for 150 children was at the Belvin. Candle prayers were said by Morris Roos and A. Brown told the story of Chanukah.

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BIRTHS

Born, to Mr. and Mrs. Harry Snider (nee Beatrice Soren) 4 Connaught Circle, on December 24th, at Women's College Hospital, a daughter, Carolyn Anne, sister of Alan Coleman.

BAR - MITZVAHS

Mr. and Mrs. S. H. Loftus, Danforth Avenue, announce the bar-mitzvah of their son, Sydney, to take place on January 3rd, at Holy Blossom Temple.

Mr. and Mrs. Samuel Kofman, Wembley Road, announce the bar-mitzvah of their son, Harvey, to take place Saturday, January 3rd, at 10 a.m., at Shaarei Shomayim Synagogue, 840 St. Clair Avenue West.

ENGAGEMENTS

Mr. and Mrs. M. Wainberg, Duncas Street East, announce the engagement of their daughter, Ettie, to Samuel Scher, son of Mr. and Mrs. B. Scher, 382 Parliament Street, the marriage to take place shortly.

Mr. and Mrs. I. Goldstein, Pearson Avenue, announce the engagement of their only daughter, Rhoda, to Benjamin A. Soloway, son of Mr. and Mrs. Samuel Soloway, Crawford Street.

APPROACHING MARRIAGES

Mrs. Dora Pachter, Grace Street, announces the approaching marriage of her daughter, Mildred, to Percy, son of Mr. and Mrs. Philip Brand, Humberview Road, to take place January 22nd.

Mr. and Mrs. M. Applebaum, Beatrice Street, announce the approaching marriage of their daughter, Ruth, to Morris, son of Mr. and Mrs. V. Nusyna, Pendrith Avenue, to take place on March 10th.

MARRIAGES

Kopman-Eremberg

The marriage of Eva, daughter of Mr. and Mrs. M. Eremberg, Manning Avenue, to Alfred, son of Mr. and Mrs. D. Kopman, Hilton Avenue, took place on December 21st, at the home of the bride's parents, Rev. A. Steinberg officiating. Given in marriage by her parents, the bride wore a white brocaded tafetta gown made with a full skirt and sweetheart neckline. Her short veil of tulle illusion fell from a crown-shaped headdress, and she carried a bouquet of roses and lilies-of-the-valley. Julius Kopman, brother of the groom, acted as best man. A dinner followed for the immediate family. The bride's mother wore a black beaded gown, and corsage of roses; the groom's mother, black, trimmed with gold sequins, and a corsage of roses. Mrs. M. Wolfe, grandmother of the groom, wore a black brocaded gown, and corsage of red roses. The couple left on a trip to Montreal, and will live in Toronto. Out-of-town guests were: Mr. and Mrs. E. Lipson, of Detroit; Mr. and Mrs. A. Kopman, of Buffalo; and Nathan Ganson and son, Morris, of Springfield, Mass.

Rogow-Debora

The marriage of Anita, daughter of Mr. and Mrs. Louis Debora, Borden Street, to Myer Rogow, son of Mr. and Mrs. Samuel Rogow, Euclid Avenue, took place on December 21st, at the Kiever Synagogue, Rabbi Philip Berger officiating. Miss Evelyn Grossman sang "Because". The bride was given in marriage by her parents. She wore a gown of white brocaded satin, made on princess lines, with a long train and high "V" neckline. Her full-length veil of tulle illusion fell from a Queen of Scots crown, and she carried a white bible with an orchid and cascade of streamers of forget-me-nots, and pink and white sweetpeas. Miss Sara Debora, sister of the bride, was maid of honor in a blue brocaded faille gown. Her headdress was of red roses and blue tulle, and she carried a nosegay of red roses and white and pink carnations. Alex Rogow, uncle of the groom, was best man. The bride's mother received, wearing a black net gown with turquoise brocaded jacket, and corsage of Rubrum lilies; with the groom's mother in black crepe, and similar corsage. The couple left later on a trip to Montreal, and will live in Toronto. For going away the bride wore a blue crepe frock trimmed with brown, under a teal blue coat trimmed with mink, with brown off-the-face hat and accessories. Out-of-town guests were: Joseph Rogow, of Kirkland Lake; Mr. and Mrs. Ben. Rogow, of Peterboro; and Misses Charlotte Rotenberg and Mildred Rosen, of Buffalo.

Cantor-Kamin

The marriage of Grace, daughter of Mrs. Rachel Kamin and the late Harry Kamin, Manning Avenue, to Isidore Cantor, of Ottawa, son of Mr. and Mrs. N. Cantor, Grange Avenue, took place on December 28th, at the home of Rev. A. K. Bernstein, Palmerston Boulevard, who officiated. Given in marriage by her brother-in-law and sister, Mr. and Mrs. Philip Kahn, the bride wore a blue crepe afternoon frock, with matching turban and shoulder-length veil. She carried a white bible with streamers of roses and baby's breath. Mrs. A. Taperman was matron of honor, and Saul Cantor acted as best man. The couple later flew to New York, and on their return will live in Ottawa.

Solomon-Zeldin

The marriage of Zelda, daughter of Mr. and Mrs. Z. Zeldin, Euclid Avenue, to Louis A. Soloway, son of Mr. and Mrs. A. D. Soloway, Palmerston Avenue, took place on December 19th, at the home of the bride's parents, Rabbi M. A. Langner, officiating. Given in marriage by her parents, the bride wore a blue crepe afternoon dress, with matching turban and shoulder-length veil, and carried a prayer book covered with pink roses and ribbons. A dinner followed for the immediate family. The bride's mother wore teal-blue crepe, and corsage of Talisman roses. The groom's mother wore black crepe, with a corsage of Talisman roses. The couple went to Montreal for their wedding trip and are living at 630 Euclid Avenue.

Zimmerman-Sidorsky

The marriage of Gertrude, daughter of Mr. and Mrs. A. Sidnowitz, Markham Street, to William Zimmerman, son of Mr. and Mrs. M. Zimmerman, Brunswick Avenue, took place at Beth Jacob Synagogue, Henry Street, Rabbi M. Zimmerman, uncle of the groom, officiating. Israel Zimmerman, cousin of the groom, sang "Because." The bride was given in marriage by her parents. Her gown of ivory slipper satin was made with sweetheart neckline, a full skirt falling from the low bodice and ending in a long train, and with sleeves that were long and close fitting, coming to points over the hands. Her veil of white tulle illusion, falling in folds, was held in place by two pearl clips, and she carried a bouquet of Briar Hill roses and bouvardia, and had a string of pearls, the gift of the groom. Mrs. Percy Sigal, sister of the bride, was matron of honor, in blue satin with a full skirt and bolero jacket, and the bridesmaids were Misses Bernice Bidnowitz, Yetta Bidnowitz, Lena Soloman, Rebecca Abrams, and Freda Zimmerman, in gowns of pastel shades, similar in style to that of the matron of honor. All had flowers in their hair and carried colonial bouquets of baby mums and roses. Honey Abrams was flower girl, wearing an old-fashioned dress of pink taffeta, and carrying a nosegay of roses and baby mums. The page boy was David Zimmerman. Isadore B. Weinstein acted as best man, and the ushers were: Louis Saylov, George Himmelstein, David Peters, Harry Weiner, and Sydney Abrams. A dinner for two hundred guests was followed by a reception in the vestry room, the bride's mother receiving in a gown of blue sheer, and a corsage of red roses; the groom's mother in peach lace and black velvet jacket, and a corsage of roses. The couple left later on a wedding trip to Montreal and Ottawa, and will live in Toronto. For going away the bride wore a sports coat tailored in the same style as that of the groom, with matching accessories. Out-of-town guests were: Mr. and Mrs. William Winer, Mr. and Mrs. Percy Winer, Samuel Winer, and Barney Winer, of Detroit, Mich.; Mr. and Mrs. M. Siderson, of Kitchener, Ont.; Miss Lillian Siderson, of Ottawa, Ont.; Mrs. P. Cohen, of St. Louis, Mo.; Corporal and Mrs. Percy Sigal, of Dunnsville, Ont.; Mrs. W. Garber, of Owen Sound, Ont.; Mr. and Mrs. B. Adelstein, of St. Catharines, Ont.; and Mr. and Mrs. A. Sigal, of Matachewan, Ont.

German-Goodman

The marriage of Estelle, daughter of Mr. and Mrs. D. Goodman, 402 Palmerston Boulevard, to Manuel, son of Mr. and Mrs. J. Gorman, of Detroit, Mich., took place on December 25th, Rabbi David Monson officiating. After a honeymoon in Montreal, they will live in Detroit.

(Additional Toronto News On Page Four).

Queen Wilhelmina included a condemnation of persecution of the Jews in a radio address calling upon her people to give "passive resistance" to the invaders.

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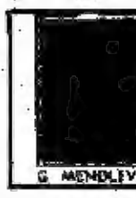

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A Memorial Meeting to the Memory Of

MOSES OELBAUM

will be held on Sunday, January 4th, 1942 at 8.30 p.m. in the auditorium of the Jewish Centre, 9 Brunswick Ave. Friends of the deceased, and members of the participating institutions are asked to come and pay their respects to his memory.

The esteem and respect in which he was held during his lifetime by the members of this community warrants a fitting memorial.

Cantor Bernstein and Prominent Speakers will participate in the programme.

Participating organizations:
United Jewish Welfare Fund
Yeshiva Toras Chaim
Toronto Hebrew Free School
Euclid Ave. Talmud Torah
Talmud Torah Etz Chaim
Toronto Hebrew Free Loan
Mizrachi Organization
Torah V'Avodah
Toronto Zionist Council
Toronto Jewish Old Folks' Home
Hebrew National Assn. (Folks' Farein)
Mt. Sinai Hospital
Jewish Immigrant Aid Society
Chevra Shas
United Jewish Relief Conference.

Under Normal Conditions, The Suicide Rate Of Jews Is Lower Than That Of Other Peoples

(Continued from Page Four)

tions, and the increased rates under conditions of great stress.

We mentioned above that the explanation that is generally offered is one based on the religious idea of the sacredness of life and the importance or religion in the life of the people. There are many persons as indicated above, who firmly believe this. How would they be able to reconcile this explanation with the increased suicide rates mentioned above? We cannot agree with this opinion or with this explanation.

There have been many objections to this religious explanation of suicide rates. Strachan is of the opinion that true religious feeling, whatever the creed, would undoubtedly be a powerful agent in staying the hand of the rational individual who was contemplating self-destruction, but that only a small proportion of our suicides are of this character, and for this reason, religion, or the absence of it, can have but a slight effect in increasing or decreasing the suicidal rate. Our experience with persons who have attempted suicide or who genuinely wish to commit suicide firmly substantiates this point of view. We have seen many cases of attempted suicides by persons who have very strong religious beliefs which, if taken into account by them at the time of contemplated suicide, would lead us to believe that the suicidal idea or wish would not have been carried out. These persons considered an attempt at suicide a sin, an unforgivable sin, an act which was contrary to all their religious beliefs and teachings. And in spite of this, they attempted suicide. For some reason, at such a time, all their religious beliefs were of little deterring influence. An instance of the failure of the effect of religious on suicide decisions is shown where we find that [illegible] during the so-called suicide epidemic in Warsaw, the suicide rate continued to increase.

The reason that religion does not serve as a deterring influence on the suicide rate, we believe, lies in Strachan's term, "rational suicide." Rational suicides are very rare. It is in such a type of suicide only that we can regard the factor of the sacredness of life as a deterring influence on the suicidal act. Every suicidal situation can be considered to be made up of two phases, the logical one which consists of the reasons advanced by the person for the act, and the psychological one which consists of the whole development process of the person, the expression of which is the suicidal act, or situation. The logical aspect may be of two kinds, indicated by reasoning or rationalization. If it is the former, we can speak of a rational suicide, and in such a case, the suicidal act is an expression of a definite decision on the part of a clear-thinking planning person. It is a decision comparable to a decision such as buying a book, choosing a home, etc.

In such a case, the factors which go to constitute the logical pattern, can be legitimately regarded as factors determining the decision for or against suicide. These may be, for example, social, religious, or legal factors. In such a situation, i.e., when the logical aspect is a reasoning one as distinguished from a rationalizing one, the psychological phase of the suicide is not the important phase. The logical and not the psychological phase is the important one. In such a case we would be justified in believing that the factor of sacredness of life was a deterring influence on the suicidal act. But this kind of logical situation as part of the suicidal situation is very rare.

The other kind of logical pattern, which accompanies a non-rational case, can be called rationalization. The suicidal situation in a rationalizing suicide is an expression of that person's total personality. The causative factors are imbedded in the psychological development of that person and the motive for or against the suicidal act is a psychological and not a logical one. To commit suicide, or to think suicide, is the only thing that person could have done at the time. A suicidal person is so because of his particular personality developmental process in the same way as another person's developmental process has caused him to be neurotic or stable, ambitious or lazy, active or passive, a success or a failure, or any number of such things. This desire is a desire to commit suicide and is the result, not of his reasoning but of his psychological development. The so-called logical pattern at that time is a means, although unknown perhaps to the person, of "justifying" a desire. This logical pattern is, therefore, rationalization. If a person is logically minded he will, at that time, construct a pattern of reason which will make his suicidal act appear to be the result of this pattern.

Motivation or cause for a rational suicide is contained in the reasons given by the person for his act. Motivation for a non-rational suicide is contained in the psychological phase of the suicidal situation. The sacredness of life as a directing motivating factor belongs in the logical phase. To attribute to it a motivating effect, is assuming therefore, a rational suicide. For it is only in rational suicides that these factors can be considered of direct motivating significance. In the case of a non-rational suicide, it belongs in the pattern of rationalization, and therefore, cannot be considered to be of any direct motivating significance. It is with non-rational suicides that we are usually concerned.

[illegible] non-rational suicide, [illegible] factors, we must look for them in the psychological development of that person at that time and not in the logical pattern at that time. Motivation for or against suicide must be looked for in all the factors that have contributed to the development of the personality. Most suicides are of this type, and we therefore are not justified in using the factor of the sacredness of life as an explanation of suicide phenomenon. It seems just as wrong to say that a person did not commit suicide because of his ideas concerning the sacredness of life as it is to say that he did not commit suicide because of his obligations to his family, or because to commit suicide is a crime and he had always been trained to respect the law.

All these factors which could be legitimately considered causative factors in the case of a rational suicide, may and probably do play a part, as do all environmental factors, in the development of the person. Insofar as they do, they may certainly be regarded as being causative factors. But only insofar as they do this. They, in themselves, in a non-rational suicide, are of little value to us when we are looking for causative factors. So with this factor of the sacredness of life. In a non-rational suicide, it cannot be regarded as a causative factor directly affecting the suicidal situation.

In order to make use of this factor of the sacredness of life as a contributory factor in suicide rate we would have to compare the manifestations of this factor among different peoples, and in order to do this, we would have to take into account the other factors which are also found in and go to make up the larger organizations in which these different peoples live. In other words, in order to be able to measure the effect of this factor we would have to have all other factors equal. We can see how impossible this is.

I do not imply that religion has no effect on whether or not a person will commit suicide. We find many persons of the opinion that religion has a very decided effect upon the suicide rate—and rightly so. But for reasons other than that of the sacredness of life, which is the one factor that is so often advanced as an explanation for the low suicide rate among the Jews. My opinion is, merely, that religion, in the sense that it either condones or opposes suicide, has no effect or a negligible effect on whether or not a person will commit suicide. Religion, in any of its aspects, insofar as it may be a factor tending towards more healthy living, may prevent suicide. This is an entirely different problem.

To find the reason for the motivation of the presence or absence of suicide, whether it be in a person or a group of persons, we must confine our investigation to the dynamic living pattern of this person or these persons.

From the point of view then of, say, psychological patterns, how can we explain the comparatively lower suicide rate among the Jews, and on the same basis explain the increased rate among the Jews at certain times?

Suicide involves a relationship between a person and living, or, in other words, an attitude on the part of a person towards living. This does not mean only at a particular time, i.e., the time at which he is contemplating suicide. But, a suicidal pattern is an expression of a person's consistent attitude towards living at all times. His concept of the worth-whileness of living is determined by the relationship between his evaluation of himself as an individual, and the world in which he lives. The pattern which results from such a relationship determines each person's living pattern, the basis of which is his attitude towards or feeling about the dynamics of living, his sense of individuality, his feeling of "self" in relation to others; in other words, his idea of the worth-whileness of living or the meaningfulness of living to him.

We can now ask, what kind of [illegible] among the Jews as determined by their relationship with the world that is different from such a relationship which we find in other people? How does this contribute to an explanation of the lower suicide rate among them?

To clarify this, let us look into this concept of relationship between a person and his living world, and its relationship to suicide. On the one hand we have the tendency towards the "rugged individualist." He perhaps is a product of our modern mechanistic and materialistic age. He is an independent person whose aim is to be the "master of his soul and captain of his fate," and whose activities are determined chiefly by interest in himself. The desire for individual power is an important factor. His pattern of living is, to a great extent governed by individualistic thinking rather than by sentiment or belief. His relationship with the world is such that the focus of his attention is on himself and not on something outside of himself. It is a struggle for individualism. On the other hand, we have the person for whom emphasis on self is replaced by emphasis on a power or a force or a pattern outside of and greater than himself. Such a person is part of a larger scheme of things, and the focus of his living pattern is not himself but something of which he is only a part.

To go into the psychological explanation of the relationship between these two general kinds of person and suicidal tendencies would be rather involved. Suffice it to say, that, on the face of it, it seems rather obvious that in the former kind of person whose emphasis is on the self, with the factor which determines his pattern of living being himself, suicide, which has for its focus, the self, will be more readily found than in the latter kind of person whose emphasis is on things other than himself. And where the emphasis is on things other than himself, suicide, which implies concentration upon oneself will not be, psychologically speaking, so likely.

We have found with individual cases that among serious suicidal risks, there is a high degree of the process of individualization, the struggle for individualism, the struggle for this feeling of individuality, for individual meaningfulness, exaggerated by competition in all spheres of living. Suicide involves the value of one's self. This struggle for importance of self, therefore, increases the risk of suicidal thoughts. The striving for a goal outside one's self, gets further and further away from suicidal thinking.

How does this relate to suicide among the Jews? The Jew, in spite of opinions to the contrary, is not an individualist. We have only to look at the family pattern among the Jews to find evidence of this. To the Jew, the family pattern is a more important factor in their scheme of living, than it is among other peoples. To the Jew it is more than just an aggregate of persons. It implies a group feeling, and is a vital force in replacing the feeling of individualism by the group feeling. The feeling of belonging, of "being part of a family group" is much stronger than in other races.

The feeling of oneness" with regard to race consciousness is another factor of the same kind. Jews may not have a strong religion in the sense of the word. They may not have a complex system of rituals. But they do have this feeling of belonging, of being held together by something, call it sentiment if you like, a something that is beyond and above the individual Jew. If we examine the history of the Jews we find many evidences of this.

It is this kind of living pattern, to our minds, that is the important cause of low suicide rate among the Jews. How can we explain the low suicide rate among the Jews under normal conditions and also the tremendous increase in the suicide rate in times of great stress? One usually finds a statement such as this: "In spite of the persecutions and hardships of the Jews their suicide rate has always been low." This assumes that hardships tend towards self-destruction. We see no psychological basis for this in terms of the above concepts, we would be inclined to say that it is because of the persecutions, and not in spite of them, that the suicide rate is low. For a people who have a race or group feeling, hardships tend very definitely to accentuate this group feeling. It brings them closer together. It brings to the fore this feeling of belonging and oneness and diminishes the importance of the individual.

The universal or group feeling which becomes the impetus for living is strongly brought to the fore by hardships and persecutions. The greater the hardships, the more will this non-individualistic or group consciousness be brought out. There is a point reached, however, where the stress is so great that, this group purpose is completely destroyed. With this goes the meaningfulness of life for the Jew. The Jew will go on bearing hardships with this general feeling of common purpose being accentuated, as long as this feeling is present. When the stress becomes great enough to destroy this purpose, there is a tremendous crash of life values. The purpose of life has gone. Emphasis is thrown back on the individual. The suicide rate goes up. I believe that it is the destruction of such group feelings which constitutes their general purpose for living, that gives rise to the increase in the suicide rate as seen in the statistics above. We find the same idea expressed, "Undoubtedly the demoralizing effect of anti-Semitism, the emphasis on individuality, the weakening of religious authority and traditions, and the far reaching changes in family life have contributed to the prevalence of suicide."

At such a time many express the opinion that with readjustments the traditional attitudes towards self-preservation will return and the suicide rate will decrease. Is it not more reasonable to assume that with readjustments, with the return of that feeling of belongingness, will come a feeling of worthwhileness and purpose of living.

The factors that have been advanced as explanations for the low suicide rate among Jews, are deterrent factors only in so far as they contribute towards the solidarity of this group feeling, this "collective life." The factor of the sacredness of life may be considered a deterrent, only insofar as it is part of the religion of the Jews, which itself is a factor contributing to the solidarity of a group feeling, for the Jewish religion is organized on a group rather than an individual basis.

It is this feeling of solidarity and belongingness, of oneness, that is characteristic of the Jewish people, that is the basic cause for the comparatively lower suicide rate among the Jews. This similarly, may perhaps be the explanation for the low suicide rate found among the more socially homogeneous organizations of native tribes.

The relationship between the breaking down of this feeling of homogeneity and the suicide rate is seen not only under conditions of very great stress but also under conditions where this feeling of collectiveness is becoming weaker as a result of habit assimilation. Fishberg states that in Eatern Europe, where the old Jewish mores still function, suicide is less frequent among Jews than among Christians, and that in Western European cities the suicide rate for Jews has increased as they have grown away from the old customs and traditions during succeeding generations and have adopted the attitude and ways of living of their Christian and urbanized neighbours.

The suicide rate among the Jew is comparatively lower than it is for other races. The reason for this, we believe lies not in their specific beliefs but in their entire dynamic living pattern, the basis of which is their feeling of solidarity and uniformity.

This article is from Israel's Messenger.

FOR ALL OCCASIONS

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F. F. Cohen, *Editor.* Rabbi H. J. Stern, *Contributing Editor.*
George W. Cohen, *Manager.*

I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

JANUARY 2nd, 1942 VOL. XXIV, No. 13

Commentaries

By Dr. Harry J. Stern, Rabbi

Prime Minister Churchill In Canada

All of us rejoice that the greatest warrior-statesman of our time amidst urgent busy conferences of allied strategy in Washington has chosen to visit Canada. This is a most psychological time for the prophet-preacher of "blood, sweat and tears," to come to us. We need to be warmed by his courageous heart and brave spirit in this hour when the yellow Aryans are having their temporary victories in the Pacific. In this hour of evil tidings too, we in Canada need the dynamic personality of Churchill to fire our imagination for total war. The Churchill visit ought to galvanize the opinion of Canada's citizens in the mass and its leaders of government for universal compulsory service. What a dramatic moment is this for Prime Minister Mackenzie King in this urgent direction. Can he in the face of Japan's treachery do otherwise but proclaim the only thing left to do in this hour of crisis and in the face of imminent peril?

The very presence of Churchill in Canada calls for heroic resolution. The great American ally now an active participant in the struggle for freedom is apt to find Canada not up to the standard, to say the least, if the Dominion Government now fails to put into force that which is long overdue.

Triumphant was the visit of Churchill to the capital of the United States. His message before Senate and Congress there was hailed as epochal in the story of parliamentary government. Though Mr. Churchill's visit to Ottawa is that of a fellow-Empire citizen, his stay among us at this time will not be less significant. We need his dramatic personage to set us at war with all we have that victory may be wrung speedily and freedom experience a rebirth.

The Jewish citizens of the Dominion hail Churchill at this time. They know him as a devoted friend of Israel; as one who is aware of Israel's historic role in the story of man. In the ancient and hallowed priestly benediction of Israel they greet him: "Boruch Ato B'vo-echo; Uboruch Ato B'tzeischo. Blessed be thou in thy coming and be thou blessed in thy going!"

"The Free Roumanians?"

How genuinely free are the adherents of the so-called Free Roumanian Movement headed by Rev. Moraru and company, in both Canada and the United States? Judging from correspondence which reached me from responsible leaders, the Free Roumanian movement is but a sham as far as its democratic claim. Its one object in view is to restore the feeble King Carol to the throne.

I am interested in the Free Roumanian business because an article of mine appeared in the November issue of "The Free Roumanian", the monthly periodical published by this group. This contribution of mine, happily on the problem of anti-Semitism, was made upon the invitation of Rev. Father Glicherie Moraru, who is now the general manager of the publication. I met Father Moraru in Montreal a few years ago. He was presented to me by Jewish friends as the Roumanian Arch-Priest for Eastern Canada. I am under the impression that Rev. Moraru while in Montreal claimed many Jewish people as friends.

In a lengthy conversation with me he professed unbounding loyalty to democracy and looked forward, that was in 1938, to a return to his native land to help in the cause of Roumania's liberation. Only a few months ago I heard again from the Reverend gentleman, now in Detroit, asking for an article to be published in his magazine that would help "the great cause of democracy." This is how I, "a poor Litvak," got mixed up with the Roumanians. When my attention, however, was drawn to what is at stake in this Free Roumanian venture, I dispatched the following communication to Rev. Father Moraru on December 3rd: "Information has reached my desk a few days ago that the Free Roumanian Movement which you represent is not really to be classed in the category of the 'free.' Is that a justifiable charge, I wonder? I am very anxious to have word from you regarding your movement."

To this date of writing I am still waiting for a statement from Rev. Father Moraru. I find it hard to believe that a representative of the holy church misrepresented himself.

Mr. Fitch Speaks At Washington Army Rally

We, of Canada, had an able spokesman in the person of Mr. Louis Fitch, K.C., at the Jewish Army Conference held in Washington, D.C., on December fourth. Dr. Samuel Haden Church, distinguished head of Carnegie Institute, Colonel John Patterson, English commander of the Jewish Legion in the World War, and Pierre Van Paasen, author and war correspondent, were among the other prominent men who spoke before a distinguished assemblage of United States Congressmen pleading aid in the creation of a Jewish Army to defeat Hitler and win the just peace.

Dr. Haden Church made it clear as to the urgency for Jews to have in the world and certainly in Palestine, an army of its own. "Jews will fight with grim determination to inflict a retribution so terrible that history will provide no parallel for its consummate execution." Colonel Patterson of Galipoli fame, who so ably led the Palestine legions twenty-three years ago, maintained that without a Jewish Army there will be no just peace, nor any true democracy after the war. Mr. Fitch in his address felt that Canada would welcome training camps for a Jewish Army. The project for an all Jewish Army Unit a la Poles, Norwegians, Czechs, etc., has found warm endorsation from Secretary of War Stimson. In a message to the Washington meeting he said: "Free men everywhere are arming for the defence of democracy. I send best wishes for the success of your movement."

We are glad Mr. Fitch participated in this urgent proposal for a Palestine Jewish Army that will fight in behalf of Allies everywhere. We regret so little of this all-important project has been heard of in Canada! Why such a silence even within the Jewish community in this just campaign that we Jews be given the right to self-defence?

every friday

"Sometimes when people censure me,
I tell them without rancour
That for what it cost me to be free,
I might have had an number."

Gloom seems to be deepening over the Jewish community of South Africa, judging from information on the subject, some of which has come direct to this column, some of which has been available in other ways. In its essentials the picture is a simple, though unpleasant one, easily sketched by a few fairly familiar lines. When it is finished it shows a portrait of a Jewish group whose situation is likely to get worse long before it gets any better.

The Opposition to the Smuts government is divided into three groups but these three groups are united in the thought that what South Africa needs most is the introduction of the Nazi leadership principle. The only thing that divides the Nazi front is the question as to who will be the supreme leader. Their language is the same and it is used mainly to express open anti-Semitism in the Nazi way. They expect their day of triumph to come and they are not hesitant about describing its awaited advantages.

The future republic will be Christian-National and freed from foreign domination. Only those who fit in will be given a voice in affairs. Unlike the American republic where Jewish finance has developed, the South African republic will not allow such a thing to happen. Political policies and organizations in conflict with Christian Nationalism will be banned. In the new order there will be drastic treatment of the problems of immigration and occupational quotas. The Jewish question will be tackled, and foreigners, whether naturalized or not, will have to get out if they are unsuitable. Coordination in the material sphere will establish trade and industry where it properly belongs. Liberalism and Communism must be thrown out of the country, having penetrated there from foreign lands. If all this comes to pass, the Jews will be what people there call "white niggers".

The Jew in this situation is the same as the Jew any place else where anti-Semitism is propagated to divert people from real ills such as poverty, poor wages, bad living conditions, unemployment in peace time, and the like, but in South Africa something somewhat new has been added. It is suggested in the phrase "British-Jewish elements". The Afrikaner reactionaries want to get rid of the British. The Jew is the scapegoat that receives the blows meant for Britain by those who are unable to free themselves from the British empire. The Fascist Afrikaner planners of the new republic know that the Jews are British in loyalty, that thousands are fighting for the empire, and that the Jewish vote in parliament, though small, helped to defeat the neutrality motion.

Apparently, the Jews in South Africa, as Jews and many others elsewhere, await the serene, sunny day when the war will have brought a sudden happy solution to all the most trying problems. An observer in the London Jewish Chronicle has said that the placidity, the general calm of the Jewish community in South Africa has an almost fatalistic quality about it. The feeling is that if the Germans win, nothing matters and the Jews will go down, but with their enemies. If Britain wins, democracy will win and the enemies of the Jews and the British will slink off somewhere, discredited.

This optimistic view does not take into account the heavy dosage of Nazi beliefs with which young Afrikaners have been indoctrinated through pulpit, press, school, and political platform. Even if there were a concerted national movement to root up Jew-hatred, it would now take longer than just one generation to do it. Carefully inculcated malice and contempt seldom if ever disappear in the adult individual and, assuming that a British victory would temper the nature of anti-Semitism, plenty of evil would still remain to plague the community. Competent observers believe the South African Jewish community to be in a position of peril which is not realized by the general public.

Against this threatening external background which contains a serious economic boycott as well as intangible dangers, the Jewish community is engaging in an internal quarrel, by way of a homey touch. This quarrel is not between Zionist and non-Zionist or anti-Zionist but between Old Zionist and New Zionist. The Old Zionists are the well-known standard varieties and the New Zionists are the Revisionists, the followers of the late Jabotinsky, who will not accept the discipline of the Zionist Federation. This feud seems to be generating so much bitterness that it has a divisive effect on the whole Jewish community life. The spirit is such that O'd Zionists and New Zionists back away at each other even when they meet on issues that have nothing to do with their differences on Zionism.

The condition is of considerable importance particularly because Zionism is central to South African Jewish life. It has been described as an anemic Zionism, for all its surface vigor, because the solid foundation of knowledge through study is lacking, and because the movement concerns itself almost solely with fund-raising. And yet it expends its strength on the kind of attack and counter-attack that would wreck a movement or institution of unquestioned hardihood. There is something more than vaguely reminiscent about all of this, and not just of today. Division, dissension, and disputation are the way by which Jewish communal history repeats itself even in times of other danger. *I.I.c.*

"Canadian Baptist" Scores Race Feeling

URGES FRIENDLY BROTHERHOOD TOWARD FOREIGNERS

In an editorial entitled "Strangers Within Our Gates", the Canadian Baptist, of Toronto, says: Canadian churches face an ever-increasing problem in the arrival in their sphere of numerous non-English races. These are to be found in large numbers in all the cities where too frequently the strangers live in congested areas and insanitary conditions and are left very largely strictly to themselves. When they go to the country places it is to rent or to buy farms and to form a colony of another race and language. But almost invariably there is the same aloofness on the part of the earlier residents of the community.

A fine old district has prided itself for years on its families. All know each other, their children and their problems. There is a magnificent community spirit. But in the more modern age the sons and daughters of those families weary of the farms, are attracted by the high rates of pay, short hours and bright lights of the city—and seek employment there. In time the aged father and mother decide to sell the farm and go to the city with the children. In many instances now, that old farm becomes the property of some non-English family—strangers in a strange land. At once the cry of "foreigners" is raised. The old-time families remain aloof: the newcomer is quick to sense the situation and feeling. As a result there are two separate and distinct elements in a district once noted for its friendliness and co-operation. If a foreigner, a Jew, or a colored family moves into certain city areas there is at once the race, color or language issue again.

That some non-English families are not desirable neighbors is admitted, but it is equally true that not all English-speaking are of angelic type. There are fine and undesirable people in every race, color and creed. No district had a right to withhold its hand of fellowship to a newcomer simply because he is not of its race or language. It may be wiping from its list of possible benefactors one of God's finest.

That this race feeling exists in the Dominion there can be no dispute. The racial color splinter that we find in some other eye should not blind us to the fact that there are splinters in our own. Ask the pastor of any colored congregation in the Dominion of labor for his people. Even in war needs there are firms that "need no men" when a black brother arrives at the employment wicket. The same is true of work for the young women; they can do housework or be unemployed. And no one was quicker to volunteer for service overseas when this conflict broke than the colored man: even then for a time the army did not want him.

A city street buzzed with comment because a Yugo-Slav had purchased a home on it. After living there a year even his opponents are forced to say he is a fine man. But they still keep aloof! Keeps his place well, works steadily and minds his own affairs. It is a poor advertisement for the brotherliness of Jesus to put signs, "Gentiles Only."

In this destruction of other races and colors the church has not always been without fault. The stranger from over overseas is a man who grows lonely and discouraged as others do. He may not be of the creed of the community but certainly he will never be influenced to think well of other faiths if all he received is the cold shoulder and the "foreigner" shrug. He will not think well — can you blame him? — of a religion that teaches brotherliness in its place of worship on Sunday but which is anything but brotherly on Monday.

This country of ours would be a great deal lovelier if the spirit of friendly brotherhood was extended to take in the brother of other tongues, colors and different habits.

DELAYED REPORTS REVEAL RUMANIAN TERROR

(Continued from Page One)

scare Jews were assaulted by gangs of hooligans, led by Nazi agitators.

It has become a common practice of Iron Guard gangs to detain Jews as hostages and to demand large sums from their relatives as ransom. If they cannot find the heads of Jewish families, they detain their wives or children. If the ransom is not paid, the hostages are assassinated. Eighty-two prominent Jewish industrialists, doctors and lawyers have been detained by the authorities in Bucharest as hostages.

One of the most horrible mass murders of Jews ever recorded was perpetrated in October by the Rumanians in Odessa, according to an account broadcast from Ankara by Martin Agronsky.

Some 25,000 Jews, including men, women and children, were gathered at random by the Rumanians, herded into the city's central military barracks, and there methodically executed by squads of machine-gunners. This mass execution is reported to have been carried out by the Rumanians as a reprisal for the death of some 220 Rumanian soldiers and officers who were killed by a delayed-action bomb left by Soviet troops. The barracks in which the execution of the Jews was carried out were made of wood, and, following the execution, the Rumanians are reported to have set it on fire, thus cremating the bodies of the murdered Jews.

"This report states that the treatment of Jews in Rumania far surpasses in cold-blooded cruelty anything perpetrated in the past, even by Hitler's Reich. All the Jews of Bukovina and Bessarabia, according to this information, were moved, at four hours' notice, from their homes to the new Rumanian province of Transnistria, which lies along the River Dniester. There they were placed in open-air concentration camps, without any shelter from the extremely hard winter weather. In these concentration camps many Jews are dying daily. The total number of Jews imprisoned in this fashion is not accurately known, though it is established that they include some 857,000 Jewish men, women and children taken from Cernauti and its environs.

"It is estimated that in the past four months at least 100,000 Rumanian and Russian Jews have been murdered by the Rumanians alone."

Accused of being "pro-Jewish and anti-Nazi," Varian Fry, American relief worker in France, who had served the Quakers and the Emergency Rescue Committee, was arrested at Marseilles and then told to leave the country immediately.

EXHIBITION TO AID MERCHANT MARINE MEN

The Art Association is holding a loan exhibition of masterpieces of paintings from February 5th to March 6th, on behalf of the seamen of the merchant navy. The Merchant Marine is the fourth arm of the fighting services which requires equal courage, goes through the same hazards, and suffers equally with all the other services. This exhibition is to help with comforts for the well-being of the officers and men of the merchant marine from Great Britain and Allies when they land at Canadian ports. It will be opened by the Governor-General. For the first time in the history of Montreal it will be possible to see not only great works lent by museums and private owners in the United States and Canada but also "war guest" pictures from overseas.